

Winged



Wutter.

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NO. 19.

"UNKNOWN."

BY HORACE M. RICHARDS.

Some flowers there are of modest worth,
That grow and bloom and die on earth—
Unprized, far hid from mortal eye,
Yet yielding perfume till they die.

Some souls there are whose lives are full of bloom,
Who live unknown until they reach the tomb;
Souls filled with modest virtues rare,
Who, like the flowers, shed fragrance everywhere.

Some hearts there are with kindness filled,
Whose loving warmth hath ne'er been chilled;
Hearts that have throbbed and warmly beat,
To shed o'er other lives a perfume sweet.

Some souls I know that radiance shed,
Yet ever walk with living dead;
Souls who unto others consolation give,
Themselvess—regretting that they live.

For such shall bloom a bright to-morrow,
Beyond this world of wrong or sorrow;
Where kindly deeds, sown here in tears,
Shall bud and bloom through eternal years.

MODERN REVELATIONS.

CONTRIBUTED BY A. G. HOLLISTER.

We are told in a communication quoted in a previous article, that there never was any visible thing created but with the design to imitate that which is invisible, and that day and night exist in eternity. Some may ask how this can be? seeing spirit light is not like sunlight dependant on planetary changes. If we consider earthly day and night ideally from the position of the Sun, we find that light and darkness are permanent and continuous, each in its own region, and that the alternation of day and night apparent to us is caused by the rotation of the earth, and affects only those objects whose connection with earth, brings them into its shadow. From hence it appears that the cause of temporal darkness to us, is the interposition of a body of matter so large and dense as to cut off the sun's rays. Of course, rarified matter, such as smoke, vapor, and even air, cuts off a portion of light, according to volume and density. The Swedish Seer testifies in effect, that love of self in the spirit-world performs the same function by shutting out from the spirit the rays of Divine light, as we have seen the planet shut the sun's rays from the body, and that spirits in whom the love of self is in the ascendant, are in night.

Then, if like gathers like, or if those having parallel attractions journey together in the invisible world, those spirits in whom the love of self predominates must be together in a region by themselves, inasmuch as they would not feel at home nor find what they desire in other society. And though they may have reason (which, without revelation, is only as the light of the moon) to guide them, yet they are in night, and the only way they can advance is to open their hearts to unselfish love by doing good to others, which sometimes begins with an honest confession, both for a testimony against internal foes, and that others may learn wisdom by their experience. The first and greatest commandment of the law, according to the Divine Teacher, is, Thou shalt love the Lord thy God with all thy heart and with all thy mind, with all thy soul, and with all thy strength. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets. Still he adds a new command to his followers, That ye love one another; and taught further, that whatever was done to the least of his brethren was done to him. All of which goes to show that we cannot manifest our love to God, which is the first foundation principle of spiritual growth and happiness, only by deeds of love to His children. And all who are wholly in this love, dwell in God and in the light, for God is light, and in Him is no darkness. Consequently having overcome and risen above the powers of darkness, they abide in perpetual day. In the separation of these two classes, light is separated from darkness and day and night exist, though there are all grades between, from those who are beginning to receive light, to those who are nearly perfected.

Wherever we find a people on earth who have separated between light and darkness in their souls, who dwell wholly in the light which reprobates sin, whose lives are consecrated to God in deeds of love to their fellow-men, there is day spiritual existing on earth as it does in eternity.

At Watervliet, Jan. 23d, 1845, a medium was moved upon in an assembly for Divine worship to testify as follows: I am of the Spirit of God, sent forth this day at meridian sun to continue my mission among the nations of the earth. I would that ye know and understand who and what I am. I am the shadow of that which is to come. I am a bright and penetrating light to go before the Almighty Power, to penetrate and split the power of darkness. Even as the keen lightning from the natural heavens can penetrate and split a solid rock, thus shall my spirit divide the power of darkness, and penetrate the adamantine hearts of the darkened children of men. Remember I am the shadow of that which is to come. I am the penetrating light of Wisdom, and a gentle whisper to the understanding of souls who will seek me. I shall pass through the habitations of Zion and then I shall visit the nations of the earth.

February 10th, 1845, a medium, in the same place and circumstance, spoke as follows. "Lo! I am what I am, even of the holy spirit of Almighty God. With a shrill trumpet of entreating mercy in my right hand, and a banner of warning in my left, I am sent forth by the will of the Almighty Father, and by the command of Holy Wisdom, to visit many nations of the earth. I am

the warning voice of loving mercy unto all that will hearken to the gentle whisper of the Holy One. Yea, I will pass through many nations, sounding my trumpet of merciful invitation, and waving my banner of warning over many people. And I will cause many to hear, and many shall see, and many shall bow, and they shall understand my merciful warning and prepare to meet their God. And shall not Zion bow? Humble your souls and be united together in bonds of holy love, having one mind, devoted to do the will of God with cheerfulness. For surely ye are required to love the Lord your God with your whole soul, might, mind and strength."

February 23d, 1845, the same medium spoke as follows: "I am that I am, even the finger of God and the discerning Eye of Holy Wisdom. In my right hand I hold the key of eternal wisdom, which is the key of revelation between heaven and earth. I am of the holy spirit of God, who sent me forth upon earth this morning of the Lord's day at the rising of the sun. And my mission is to pass through many nations, to choose instruments from among the children of this world and set a mark upon them whereby they shall be known to the holy ministering angles of heaven. For the Lord your God in His tenderest mercy hath purposed to send forth many warnings to the poor, wicked and lost children of men. Therefore He will choose from among men many instruments [that is, mediums] who shall proclaim His warning voice to the inhabitants of earth, that all who will hear and obey before the mighty and terrible judgments of God shall roll! roll! roll! sevenfold upon the wicked and rebellious who will not hearken to the divers warnings of a merciful God.

"And from among the many instruments that I shall mark, there shall arise prophets and prophetesses of the Most High God, who shall proclaim His word like unto a voice of mighty thunder, which shall cause many to bow down and glorify His holy name and seek to know and do His holy will. For surely as God has promised to pour out His spirit upon all flesh created in His own image, even thus His word shall be accomplished and the time draweth nigh. The work of God goes on exceeding swiftly in the world of spirits, for hundreds and thousands are daily entering therein. And behold the fire of the Lord God of Heaven is kindled upon earth, and blessed and holy are they who enter therein to be consumed. Blessed and holy are they who shall be found on the Lord's side in the day of His visitation which is to come. For they who will fight the battles of the Lord will bow to his requirements in love and cheerfulness, and will use every means they possess to build up and support His holy cause. Thrice blessed shall those be; they shall be exalted of God in the heavens of bright glory, and great shall be their reward."

The same medium in the afternoon meeting of the same day spoke as follows: "I am the same holy spirit that manifested in your morning meeting. And has not God promised Zion that He would raise up instruments among the children of this world, through whom to carry forward His great work in the earth? (Answer Yea.) I am one of the twelve holy spirits of God, who are about going forth upon the earth by the special command of Holy Wisdom, and by the will of the Holy Father also for they are as one. (Prov. vii, 30) And these constitute the Almighty God who bears rule in heaven where His will is done, and who is about to redeem the earth in His wisdom, and in His own time.

"The first of this number was made known to you by this name. The shadow of that which is to come; the penetrating light and gentle whisper of Wisdom. The second was revealed by this name. The messenger of mercy, invitation, and warning. The third messenger am I; the finger of God, and the discerning eye of Wisdom, and my mission I have told you. The fourth messenger of God is my companion, a mighty and powerful spirit, whose mission is to mete out the judgments of God, and to mark the measure and place of the same; even as it is my mission to choose instruments of warning, and to mete out the measure of the spirit of God, and mark them with their portion.

"And now I the third will speak the words of the fourth holy messenger who is sent forth by the command and special direction of holy Wisdom, to visit many nations of the earth. Thus saith the fourth of the twelve, a mighty and powerful spirit of God; 'I am now sent forth upon earth a second time, to mark and measure out the judgments and wrath of God, for a warning to the wicked children of men. My breath is like a mighty east wind, and I have passed once through the earth, and with the breath of my mouth have blasted her vegetation. I have meted out the judgments of God, first upon the vegetation and fruits of the earth, and this has been manifested in many ways; by armies of destroyers, by noxious insects, vermin, and creeping things, and diseases of various kinds among earth's vegetation. I have also smitten the fishes of the sea.'

"These things ye have already witnessed, and they are still growing in the earth. And ye shall hear of many more like effects, caused by the outpouring of my first measure, which shall continue to grow up and become visible in many places on earth, even as seed is planted, and the fruit thereof appears in due time. My first measure of universal judgment, meted to the vegetation of the earth and fishes of the sea, is all poured out, though the effects thereof are not yet all visible. These things are for a judgment to

mankind, to warn them of the heavy indignation of God, and His visitation upon their awful wickedness. But they still grope in darkness and ignorance not believing these things to be the judgments of God but imputing them to some natural cause. Therefore I am again commissioned to pass the earth, and mete out the judgments of God upon the brute creation with a measure four-fold greater than has been measured out to vegetation. And in due time ye shall witness the effects of this four-fold measure; for a noxious disease shall take effect in the brute creation which shall cause the death of many, and whoever shall feed upon the carcasses thereof shall be infected with filthy and loathsome disease."

* * * This mighty messenger could not have access to communicate to the weak and feeble instrument, therefore have I, the finger of God and the discerning eye of Wisdom been commanded to speak as I have spoken to you."

Sabbath morning June 1st, 1845, the same medium spoke as follows. "Behold the grace of the Lord your God draweth nigh unto the children of men. Holy eternal Wisdom hath sent two of the most holy angels of Her name this day to anoint hundreds of chosen ministering spirits, to go forth among the nations of the earth, and minister the offers of mercy and salvation to all who will receive. O, Zion, rejoice in the power of thy God, and praise Him this day upon His holy hill. (The people were assembled and addressed in the open air.) For this day shall the manifestation of the visible power of thy God be known among the children of this world. Although this may begin small, yet wisdom doth measure it, and it shall increase and prevail through all nations, until they shall know that the God of heaven is revealed in Zion. For the gates of my holy city saith Wisdom, shall this day be opened to the south in the spirit world."

It may not be publicly known what the small beginning here referred to actually was, until the private records of individuals then living are unrolled. It was esteemed an act of intrepidity on the part of those who witnessed the spirit knockings at Rochester, to publish a circumstantial account of the same over their own names, after a varied experience of two years, which event with those that have succeeded, at present holds precedence in the public mind. Those acquainted with the inside working of the Advent movement know that between 1840 and 1847 there was a high order of spiritual power behind it. Its leaders proved, so far as natural learning could prove, over and over again that the times designated in the prophetic numbers of Daniel and John are fulfilled, and a few of the more resolute and sincere upon getting their eyes open to behold the real nature of Christ's coming, passed forward into the work of cleansing their sanctuary, which brings an end to the figurative dispensation of types and shadows, by putting an end to the life of the world within. But those to whom the true sacrifice of all that pertains to self appeared too steep, remained to become another dead body of the witnesses in the street of the great city of worldly principles. But the spirit of life from God continues to descend, and to raise up witnesses among many nations as predicted.

To many minds, it may seem incompatible with an elevated conception of Deity, or to an advanced stage of unfoldment, to suppose Him capable of anger, wrath, or indignation, who is omnipotent love, goodness, and harmony itself, without change, and without self-contradiction. But when such terms are used by those whose communications in other respects evidence a high order of inspiration, like Isaiah, Paul, Peter, and John, we may justly infer that there is interior cause. Spirit seers teach that reason is limited in its operation to external consciousness, does not reason, but arrives at whatever it desires to know by direct perception, or intuition, reason being only the external expression of the same as far as at present appears to the writer. As the sins and wickedness committed by creatures endowed with free agency, while in a state of trial, have a positive being, as proved by their malevolent influence, we reason that there must be a repellent power in Deity adequate to the expulsion of evil from His creatures, and from all parts of creation over which supreme Wisdom exercises undivided control; that is, where its laws are implicitly obeyed.

This repellent force, which preserves the attribute of holiness untarnished, when introduced to the province of reason, or of external nature, or consciousness, may have no other terms in our language as appropriate to describe its purpose and effects, as wrath, anger, indignation, conceived of as without malice, and controlled by wisdom and justice, that it exceed not the measure necessary to restore harmony.

The wrath of man worketh not the righteousness of God, because it is the effect of selfish, local and temporary irritation. But let him derive his motives solely from the principles of universal justice, benevolence, and charity, and personal considerations will be cancelled in concerns for the grand harmony of which his intelligence becomes a part, and any inversion of which, his entire energies if needed, will be roused to resist. People speak of angry waters, wrathful tempests, furious storms, not because they suppose the elements moved by passion, but on account of the affects displayed. And if the Almighty, or His agents are capable of manifesting righteous anger, or virtuous indignation, we believe it is exercised with wise discrimination for the destruction of evil, the proper chastisement and reformation of the culprit, and the preservation and promotion of the good.

Lost Spirit Child.

HENRYVILLE, Tenn., March 15, 1880.

J. M. Roberts—Dear Brother:—I write on behalf of a lost spirit child, little Mollie Miffen, (nicknamed by her mother "Dorsey," or something like that.) Her father's name is David, and her mother's name is Sarah Miffen. Her elder sister's name is Gracie, and her younger sister's name is Hessa. Her brother's name is Charlott or Tarlot, and seems to have been the eldest child. She calls my little boy, Charlie Hudn, (a neighbor of hers,) and she asked for Dr. Har or Hursl, who attended her in her sickness, when she passed out. She was six years old when she passed to spirit-life, and that was seven or eight years ago, which would make her thirteen or fourteen years of age, now. She has forgotten, or did not know the State she passed out from, but thinks it was Ohio. Her father lived in a pretty place where there were two stores and one grocery. She was brought here by a great large old man to her father and mother, as she thought, and was delighted, until she looked around. She then said, "This is not so large a house and kitchen as my father's was." She called my wife "Ma," (there are six in family, self, wife and four children,) one of my daughters, "Gracie,"—one Hessa, and my little boy "Charlie Hudn," and seemed so glad. Then she called me "pa," and when I told her I was not her pa, she turned to my wife and said, "Ma, she says he is not my pa. I thought I would find my pa. Oh! where is my pa?" and then she began to cry and we all cried; she grieved so pitifully. She seemed greatly depressed and disappointed and pleaded so hard to find her pa and ma, that it made me anxious to help her. I tried to get her to go to MIND AND MATTER, or Banner of Light office, and have her message published, but she did not know the way and seemed to know no spirit to take her there, so I scratched these facts down on a slate, to send to you or the Banner, to help to get that blessed little spirit to find her parents. I do hope to see this published in both the papers named, and in the Voice of Angels, that relief may be given to her; and should she find her parents, I wish the fact published, that I may have the pleasure of rejoicing that the lost is found.

By referring to MIND AND MATTER of June 21st, M. S. 32, fourth column on first page, you will see how I got light out here, seventy-seven miles away from any regular spiritual circle. All glory and honor be ascribed to God and his holy angel spirits, for the light and knowledge of Spiritualism. All other isms pale and fade before it. My little eleven year old medium daughter my wife and myself, although alone amidst the persecution of the world and church are progressing daily, and my family can form a circle, in good faith, around their own fire-side, and get words of love and cheer from their departed friends. If you, or they, do not know how to proceed, Colby & Rich, will furnish them a book from the Banner of Light office, containing all necessary information. If you, or they, want truth, light and knowledge rapidly, then take MIND AND MATTER, Banner of Light and Voice of Angels. If you wish only to emerge from darkness into light, then take two of those papers. And if you wish to be halting and balking, take only one of them. If you wish to risk all on a preacher, priest or king, you will stand a chance of working in the dark on the other side of life, without tools, until you pay the uttermost farthing.

The little spirit waff last talked a great deal about her little doll, her play-place, her and her sister's hats, dresses, &c., a large picture and many similar ones hung up in her home, and seemed at a loss not to see them here. After we cried a good long spell, my wife whispered me to adopt her as my own, her distress was so great. This I did, which brought back brightness and joy to her heart. She asked me where the red coat was that I had given her; and their milk cows was named Pink and was red. She seemed to talk broken as if she was Dutch, but she said she was not. That may have been caused by the medium having just come from under the control of a Dutch spirit. At 9 o'clock on the 10th inst., the same spirit was back again and could hardly leave, and talked a long time. She came again this morning. She seems to try very hard to see whether we are really her relatives. She is to bring her spirit mother to night. Your brother,

J. J. PENNINGTON.

Frank T. Ripley and his Work.

DAYTON, Ohio, March 16, 1880.

Editor Mind and Matter:

Two papers were received; many thanks to you. I will try on Sunday evening to get you some subscribers for your excellent paper. You are doing a great work. Stand up for the mediums. Only the angels know about the inner sufferings of true mediums. I am having packed houses here; last evening the house was crowded—no seats to be had. Many mediums and speakers have tried to do us a good work here.

To all who shall subscribe through me, for your paper during the month of April, I will send magnetized paper free, for development and the cure of diseases. Please to ask "Blackfoot" to send me some of his magnetized paper. And now, dear brother, may the blessed angels keep and guard you and give you strength to do your work for mediums. I am ever your friend,

FRANK T. RIPLEY.



CHILDREN'S COLUMN.

TRUE WEALTH.

ARCHBISHOP TRENCH.

Some murmur when the sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are fill'd,
If but one streak of light—
One ray of God's good mercy—gild,
The darkness of their night:

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task?
And all good things denied?
And hearts in poorest huts admire
How love has, in their aid—
Love that never seems to tire—
Such rich provision made.—

Shoemaker, Stick to Your Last.

Maximilian Joseph, the late king of Bavaria, was one summer day sitting in plain, civil costume, in the garden of his palace at Tegernsee. The heat was indeed great, and it was so very quiet in the garden that the king fell asleep over the book he was reading. He laid it down beside him on the bench, and continued to slumber. When he awoke he thought he would drive away his drowsiness by taking a walk. The road, which took him farther and farther away from the garden, brought him at last to the meadows which extend on both sides from the shores of the beautiful lake near which the palace stood. Here the king remembered his book, which he had left lying on the bench in his park. If any one passed by he might take the volume, the king did not wish to lose. As he was unwilling to return the same way, he looked about for some one who would fetch the book for him; but far and wide he did not see a single human being, except a boy who was watching a flock of geese. The king went up to him and said:

"Listen, my boy; you can go and fetch me a book which I have left lying on a bench in the park, and you shall have a florin for your trouble."

The lad, who did know the king, looked at the gentleman with much mistrust. A florin for so small a service seemed to him so large an offer as to be a hoax.

"I am not the simpleton you take me for," said he, turning away.

"What makes you think that I take you for a simpleton?" asked the king, smiling, pleased with the open manner of the lad.

"Because you offer me a florin for such a trifling service," replied the boy; "money is not earned so easily. The people down there," he added, pointing with his finger to the distant palace, "take us all for fools; and I know you are one of them."

"Well, and what if I am?" said the king. "Come, here's half a florin 'in advance! now go and fetch me the book."

The boy's eyes sparkled when he held the money in his hand, for he did not get much more than that for looking after the geese for the whole year; but still he hesitated.

"Well," asked the king, "and why don't you go?"

The boy pushed his cap on one side and scratched himself behind his ear.

"Yes," said he, "I will—but—I dare not. If the farmers heard that I had left the geese they would dismiss me, and I should lose my daily bread."

"I will watch them till you come back again."

"You?" replied the boy, measuring the stranger from top to toe; "you don't look to me like one who could take care of geese. If they were to turn away and get lost in these meadows, I might have to pay more than I should earn in a year. Look at that fellow there with a black head, who belongs to the court-gardener; he is an awful old bird, a deserter, a good-for-nothing, like all people who have to do with a court; he would play you fine tricks whilst I was away. No, no! that would never do."

"But why should not I be able to keep these geese in order, as well as I succeed in keeping men in order?" said the king.

"You?" replied the lad, again eyeing the monarch with a grin. "They must be fine fellows, indeed! Ah! now I have it! You are a schoolmaster! I tell you, boys are much easier to manage than geese."

"Possibly; but come, be quick. Will you fetch me the book? I will answer for any mischief that may happen!"

This decided the boy. He enjoined the king to keep a watchful eye over the goose which he called the court-gardener—a splendid gander, who might run off directly, leading the whole herd after him. Then the boy gave him the whip, and ran off, but soon stood still, and then came back again.

"What does this mean?" cried the king to him.

"Crack it once!" ordered the boy.

The king tried it, but it would not crack at all.

"That's just what I thought!" exclaimed the boy. "The schoolmaster fancies he can take care of geese, and cannot even crack a whip!"

Then he took the whip out of the king's hand, and showed him how to crack it. His majesty could scarcely repress his laughter; he tried all he could to learn how to crack it, and when he had succeeded the boy enjoined him to use it at the right moment, and then ran away.

Now the king could laugh as much as he liked. But, in fact, seemed as if the geese observed at once that their young, but severe master, no longer held the reins of government. The gander which the boy had pointed out as the court gardener, raised his long neck, looked everywhere round him, uttered several "quack! quacks!" and then all the geese raised their wings, screamed aloud, and before the king could look around rushed off to all points of the compass in the meadows around the lake. The king cried out—it was no use; he wanted to crack the whip, but the whip gave out no sound; he ran to the right, he ran to the left—all of no use whatever. Out of breath with laughing, he sat down on the trunk

of a tree where the boy had been sitting, and let the geese go.

"The boy was really right!" he said to himself, "that it is easier to govern a couple of millions of men than to manage a herd of geese. Only it was this scoundrel the court-gardener's gander who was the cause of all this mischief!"

The boy meanwhile had found the book and ran merrily back. But when he saw what had happened he let the book fall out of his hand.

"There we have it!" he exclaimed, sobbing with anger and grief. "Did you say underwood nothing about it? Just look now! I can't collect them together by myself. Now you will have to help me!"

After the boy had instructed the king how he must lift up his arms, wave them about and shout aloud, he ran off to fetch the most distant of the strayed flock.

The king did all that was in his power, and after great exertions the whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with the words:

"Never in my life will I trust the whip out of my hands again. I wouldn't even entrust it to the king himself, if he tried to persuade me to leave my flock."

"You are right, my brave lad," said the king, bursting into a loud laugh, "he understands no more about it than I do, for I am the king myself."

"You? You may make a simpleton believe that, but not me!" he exclaimed. "Take your book and make haste and go home. To pretend, indeed, that you are the king, after showing yourself so clumsy!"

"Don't be out of temper," said the good-natured king, as he offered him another florin; "I will pledge you my word never again to take charge of geese."

The boy thanked him, thought for a little while, and then said, "Whoever you are, you are a good gentleman; but don't deceive yourself that you are a goose-herd. Remember the proverb, 'Shoemaker, stick to your last.'—J. F. C. in Children's Friend.

An Appeal From Working Spirits.

On the evening of March 14th inst., while engaged in this office at our editorial labors, Mr. James A. Bliss was taken from his arduous work under the guidance of "Red Cloud" and "Blackfoot" and brought to us. The following communication was given by a representative spirit with the request that we should publish it:

"GENERAL:—We are happy to meet with you this evening, and to feel that at this quiet, peaceful hour we can say a few words to you alone. There are times when it is absolutely necessary that we should seek this seclusion to hold council together. It is impossible for us to express to you the deep interest that we, as a band of spirits, feel in your efforts to purify the waters of Spiritualism and to make them clear and clean. It is greatly to be regretted that we have been obliged to come in contact with such selfish elements, in our attempts to enlighten the world and benefit humanity. It is to be regretted that men and women have sought to use the influences that were only intended to elevate, for their own selfish ends.

"I may be met here with the argument that it is natural for every person to look out for themselves and secure honor and glory at any expense. To those who would offer such an argument, I would reply that with the corrupt man—the degenerate man—it is natural he should be selfish; but to the man or woman whose soul is in harmony with those who lived and died for humanity and reform, it is not natural to be selfish; and the time has come—it is now the time when the sifting is going on and the men and the women whose souls are alive to the interests of humanity shall rise above their fellows and walk in paths that those who are bound down by selfishness cannot walk in.

"Let us place a test upon a few of the professed friends of humanity. We will not call them by name. We would avoid personalities as much as possible, but to those who feel the thrust that is given them by the sword of truth, I would say, my words are intended for you. You who have risen to prominent positions—you who are looked upon by your fellows as leaders—what was your condition before you attained your position? Simply seekers after light. Where did that light shine from? I answer, from the manifestations in the darkened chamber—from the sound of the tiny rap—for the conviction of the physical senses; from witnessing the phenomena in the darkened chamber. From this source, and nearly from this source alone, have they received the light and power that has made them, in the eyes of mortals, leaders in Spiritualism. Apply the test to those leaders, in their present condition. That test shall be this: Do they stand with the sword of truth in their hands guarding those phenomena that gave them wisdom? Do they look upon mediumship as a thing unnecessary, or do they guard it at the risk of their reputations? As I said before, gained from that source, from which all wisdom in the nineteenth century must flow—from a cabinet door or a table—so much despised, and called "The first principles."

"If you apply the test to the public acts of these gentlemen and ladies, can they stand it? Can they hold up their hands and say 'My hands are clean?' Can they say, 'I have been faithful in all that has been trusted to my charge?' Or will they turn back to the opposition and bid for the respect they once defied, to gain worldly honor from that opposition. Apply the test, and let him who is guilty turn in his tracks before the manifestations shall cease and he be left poorer than a beggar.

"To those who are faithful in defending the phenomena that have given them light and wisdom from supernal spheres, will be given the highest reward that human aspiration can conceive or desire for they will stand amongst the first benefactors of their race; for every lash or wound they shall receive, they shall receive a hundred blessings; and when they are called to lay down the mortal body, then they shall look back over a life well spent, and as they arise to the abode that is being prepared for them by their good and kind acts, they will be received by those who will be their guiding stars and they will feel that they have chosen the path that leads to the abodes of true wisdom, love and peace.

Wm. T. HODGES.

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Wm. T. HODGES.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

SARAH W. COLEMAN.

GOOD AFTERNOON:—In speaking to you I will not use the plain language because I was more inclined toward the teachings of Elias Hicks than toward the Orthodox Quakers. I passed away tolerably young. Mine was a quiet life. Not being very strong of body and not having been long in spirit, yet I have seen enough in spirit-life to know that all the weaknesses of mortals are duplicated in the spirit-world. If you want wise, pure and holy spirits to return to you, you must send such spirits to spirit-life. Where there is one spirit-entering the life really fit to enter there, there are thousands of morally deformed spirits; and it is the reflex action of the latter upon this mortal life, in the way of the control of mortals that produces so much moral depravity. I was about thirty-seven years of age, when I passed away from a weakness, called consumption, but which was more the effect of my spirit being too active for the physical body, which wore it out rapidly. I have found in spirit a field where I can learn all that my quiet surroundings in earthly life deprived me of. I would say to my relatives and friends that I am pleased, now, with the change as my advancement and happiness is much more rapid in the spirit than it was in the mortal. My name is, SARAH W. COLEMAN.

Byberry, Pa.

[We know nothing of the spirit that gives that communication, but we do know that she strikes the key note of all possible moral reform in the earth-life when she says, "Where there is one spirit entering spirit-life fit to enter there, there are thousands of morally deformed spirits, and that it is the reflex action of the latter upon this mortal life, in the way of the control of mortals that produces so much depravity." A more important truth than is contained in that sentence never fell from the lips of spirit or mortal. It is this truth that we are laboring to press upon the attention of the leaders and teachers of their fellow-men, and for doing which we are by thoughtless people condemned. We falter not nor faint, for we know the time is not far distant when we will be fully understood, and the wisdom of our course justified.—Ed.]

JOHN F. ABERNETHY.

GOOD DAY, SIR:—I think I will commence by introducing myself. My name, John F. Abernethy, United States Navy. I died in New York in the 74th year of my age. I saw a great deal of life, and in my last moments, in order to please my relatives, I allowed them to get me an Episcopalian minister. My reason was intact, but the influences of my relatives, I might say, psychologized me into having such foolishness in my dying hours. When in sound health I despised anything of this kind. I had seen, in different parts of the world, too much of religious systems, and they were all very nearly alike. The only difference between the heathen and christian systems, is that the heathen has not much to promise when you come to die, but the christians are very prolific in their promises. But when you wake up to the realities of spirit-life, you find yourself completely led astray by those promises. Justice is the great governor in spirit-life. There your atonement must be made by yourself. If men were not naturally fools they might know that no one can atone for their short comings but themselves. Why, there are in the spirit-life as many different heavens as their are individuals to fill them? Each person carries with them their own heaven or hell. I return here to-day with the hope that this communication will strike just exactly where I want it to strike, and I feel perfectly assured that it will do so. Otherwise I would not have come here to-day. If it can save certain parties from error, this return from spirit-life to the mortal will be one of my happiest days as a spirit. I thank you for giving these communications to the public. They are read and take deeper root than you imagine."

HARRY G. WRIGHT.

GOOD DAY:—I did not want to die, I was comparatively young. I met with an accident and the accident occasioned my death. This was some three years ago. I was an engine man. This sitting in Hose-houses is not the best school in the world for morality. It makes you reckless and careless, and not more than half your time being occupied you gain a good many bad habits. The reason of my return is to get strength. As I did not improve my time when here, I am obliged to live in this plane until I have gained certain knowledge that I ought to have gotten when here. I will say to all the boys who knew me when here to improve their time—not to be religious or sanctimonious, but to try and learn the way of truth. It will help you a heap when you get to the other side.

HARRY G. WRIGHT,
1909 S. 17th St., this city.

NATHAN BLISS.

GOOD DAY, SIR:—When here I certainly was a man that prided myself on my religion and morality. In fact, I was rather too strict and approached, in my daily intercourse with people, bigotry. I liked to follow the letter better than the spirit. In fact, I took a great deal of pride in being looked upon as a pious man. From what I have said you will recognize me as a Pharisee and your conclusion will be just because self-laudation is a poor thing to bring to spirit-life. In fact, poverty of spirit always accompanies that man to spirit-life who was always talking about his own integrity. Far better for me as a spirit if I had had more humility and less, so-called, morality. I was 65 years of age when I passed to the spirit-life—long enough in this mortal-life to have had a better foundation of spirit happiness. But a good deal of my short coming came from some of my ancestors who were the same kind of persons that I have depicted myself to be, and this lifts a great deal of responsibility from my spirit. I would say to all my relations and friends, keep yourselves free from bigotry. In fact, some of the most advanced spirits that I have met are Liberalists in their mortal lives. If you cannot be liberal, be as liberal as you can.

My name was,

NATHAN BLISS,
Of West Baldwin, Me.

MRS. ANNIE BAIRD.

GOOD AFTERNOON, SIR:—I was an old lady, 86 years of age, when I passed to spirit-life. I had seen some of these spiritual mediums in my mortal-life, and would have investigated more, if it had not been for my age. I liked to hear these mediums talk, and I think I had children and

grand-children who were mediums, if it had only been brought out. I want to send a few words to my friends. As I never, in my mortal-life, intentionally injured any one I am comparatively very happy as a spirit. I lived my full time—I enjoyed my life—had my share of sufferings. I have rejoined several of my loved ones in the spirit-life. I hope those who are here will give this religion called Spiritualism a little more encouragement and they will find that I can come and see them nearer home if they will only give me a chance.

MRS. ANNIE BAIRD,
Chittenden, Vt.

The following communications were given through the same medium on April 25, 1878.

SAMUEL GRAY.

GOOD MORNING:—They put me in mind of a lot of pigs fighting for milk in a trough. My name is Samuel Gray. I come here by invitation. I was invited here by a man who said he had been here and that this was the road to something better. I was an old man, eighty years old, though healthy and strong. And do you know I think I was helped out of the way. I went to bed one night and I never got up again. I had about \$30,000, and I had a wife about forty years old, who had a sister. And I had a brother that was some twenty years younger than I was. I think among them they helped me out of the road. Well, if they did, I have the best of them, for they are fighting over what I left like troopers. I tell you, they are like young pigs at the trough, and I shouldn't wonder if some of them follow me. How can I find out whether I was put out of the way, or whether I died naturally? I know enough about this thing to come back to them and be a devil. If I knew I met foul play I would come back as a devil to them. All this happened in Lawrence, Mass., about three years ago. I think they put something in my milk or tea that night. I remember it had a queer taste. I come merely to get your advice as to whether I ought to come back here and torment them. (He was urged to give up all thought of such a thing and to think only of doing them good—that if they had wronged him in the way he supposed, they would suffer terribly for those wrongs, and were truly objects for his compassion rather than of his anger and revengeful feelings. He said:) I think I will take your advice. I thank you for it. I will try it and perhaps it will be all right.

SARAH FERRIS.

Rest—I would like to know where to go to get rest. Oh, my! I cannot find any quietness—any peace; all seems to be in a muddle. I wonder where my Joe is. I don't see him here. He is a lying, deceitful rascal. His name is Joe Ferris. I have been searching for him all the time. I want to give particular fits. After I raised and provided for him he ran away and left me poor and everything else. I'll give it to him—yes will I. This is not my place. How did I get here. I cannot tell how I came here. All I know is, I am searching for that Joe. It is all strange to me here. I don't know anybody. (She was asked if she did not know she was a spirit. She replied:) No, I do not know I'm a spirit. I was Sarah Ferris. You call me a spirit? That can't be. There is nothing changed with me except this is a strange place. (She was told to examine the person of the medium, when she replied:) I see I am a man—that is what bothers me. I never heard of this before. I'm a spirit? Strange, isn't it, that I should want to go after that boy. It is strange that I have never left the earth, if I am a spirit. I thought spirits went to heaven. Well, this is very strange! I cannot make it out. If I am a spirit I must be an awful dull one. I lived at Altoona, Pa. I had a man but he ran away too. I worked at housework and washing. I worked for the Coopers and others. I want to find my boy. He ran away five years ago. It must have been two years since I became a spirit. I remember being very hot. How can I get some rest? I am a awful tired. I am going all the time. Well, there was a woman who told me something, like what you tell me, but I never thought she was a spirit. She said her name was Mary Hardy. She told me to come here to-day and said I was to ask you for information.

SARAH FERRIS.

[We told her that she was wasting her time in keeping her mind on the misconduct of her son Joe, and that she must get free from that hindrance to be peace and happiness in order to get the rest she so much desired. We advised her to take rest for a time and then to go out and try to help every poor spirit she could find, just as the spirit of Mary Hardy had done in her own case, and that she would soon find the peace and quietness of mind she needed. Saying, "I will obey your instructions and when I get more knowledge I will come again." She left.—Ed.]

S. S. (A MISSIONARY.)

I have come a long distance. I went to the spirit-life in the Sandwich Islands. I was a missionary and I find my mission work did not amount to much, and I feel sorry to-day, for misunderstanding or perverting the truth. In this life I have seen many spirits who were natives of the Sandwich Islands, and I am sorry to some extent that I ever lent myself to this business. Why this sorrow? Because I realized when too late that it is nearly all error. I believe that these native Islanders would have been equally as well off, if not more so, if I had never gone there. A simple child of nature has that within him or her which is better than all books. I am surrounded by these natives in spirit-life, and I do not know what to tell them, for everything is different from what I expected. It may seem strange to you that I come to ask your advice, and to ask this one favor of you. Sign this,

S. S.

And put this note below the signature, "A missionary who is ashamed to acknowledge how far he was wrong."

[We advised this spirit to deal frankly with those poor spirits who were looking to him for counsel and direction; and reminded him that his mistakes had been no greater than our own, until our spirit friends found opportunity and means to convince us of our great error in trying to ignore the truths of Modern Spiritualism. We assured him that we had found our greatest happiness in humbling himself by acknowledging publicly our errors. He said he could not take that course yet but promised to come again when he hoped he might have the courage to adopt my advice.—Ed.]

W. Nicely, M. D., Cincinnati, Ohio, writes: "You are doing a noble and grand work for progress. Angels bless you."

Present Needs.

Editor Mind and Matter.

Glad as I am to see your work for mediumship go steadily on, and your work for everybody continue, in exposing intrigues in both mortal and spirit spheres, I am equally glad that you occasionally give place to the subject of womanly disregard for the life and power which underlie all lines of human integrity. Mrs. Craig's article on "Woman's Rights" touched some of the leprosy springs that are filling this world and surrounding spheres with vice and woe, which might, in their vicinity, have stirred the dark waters of many. It is to be deplored that male authors so seldom express displeasure at woman's wasted and misused power. It is simply astonishing that thousands of women are not pleading with the press to publish their thoughts on the reckless, ruinous habits that hold them in the miry valley of folly and dependence; postponing the era of their rights, and proving that, if awarded now, they would be nearly useless (save as motives to better usages), till reformation shall place them where they will practice natural privileges. Abusing a majority of rights that they might enjoy, places them in the unworthy position of being expected to trifle with all they might secure; and of having their vanity appealed to for the contribution of all they have and are.

Dear reader, before censuring my remarks, please note that the fashion trade is a round of speculations making use of women for their success, against women's welfare. And note again, that the styles it puts upon them weaken them to perfuse, deprave their fancy till they lose rational sense of beauty, and appeal to man's animal propensities. Submitting to vicious customs that sink their individuality, obeying the role of male monopoly generally, they have cultured dread of disapproval, and lack of courage to actuate high convictions, which call more strongly for an emancipating movement in woman's behalf, for the redemption of what is failing in the nation, than any other lacking force. The sentiment that imbues them with the belief that their sphere is to please man, as he is, is a sin that sorrow pays sad penalty for. The science that teaches that he inherits abnormal fancies and desires, and that they should appear and assert themselves in a manner to awaken and instruct his intellectual regard for their worth, gives the lesson and duty of the hour; pleading to them from every needy child and prodigal; every prison, pit and ruined home. Looks have large missions, and instead of arraying the body to stimulate passions already enormous, to deform the human figure, trammel its motions, destroy its leliness and grace, and dwarf its needed and sublime uses; the effort should be to preserve its natural beauties, and improve all its powers; to base the standard of its attractions in its capacity to serve the highest and holiest uses of this life, and render the most exalted happiness. To do this, the action of every member, especially those of locomotion, should be left as free as the right hand. To bring this wholesome state from present deformity is a great change, but it is small in amount compared with its importance. With it, science, art, and true aesthetic culture would be vastly enhanced, while industry and commerce would advance with precision. This state of things must be worked for, and any amount of labor to accomplish it will be well invested. When women do not, in their weakness, languish for man's support, newness and harmony will be coming to the pain-scarred earth. But selfish men who have doped the rest into their service, are bound that women shall not rise to equality, and have thus far been able to prevent it. The vassals seem not to mistrust the object of their fathers, and accept each new device to insure their thralldom.

A little idea of physiology teaches that external states and looks have corresponding internal characteristics. Hence to increase passiveness, already excessive, covering the brow with hair is introduced. Without asking its aim, or studying effects, forthwith acceptance is apparent, from the incipient victim of ten to the matron of seventy. You who do not think plaits and frizzes on your faces make a difference in your moods, experiment awhile; comb your hair back from brows and temples—look as if clear thought had some welcome there, and freedom to use it existed; and you'll soon feel that you'd like to do a good thing, and look for another; unless so exhausted by enigma that the brain cannot call renewal from the blood. Loosen the tight braids, draw the pins, let all the hair float backward, and keep it there; bathe often the long-tortured scalp, and you will have begun the needed changes.

Many good people can hardly feel there is fraud at the base, and in all the avenues of these evils, but if they will reflect while they note the symbols, features, language, of the main points in women's fashionable styles, they will concede that they are contrived in subtle intent, and also with a view to produce and to answer excessive amatory demands. Stultifying effects have become causes to countless ills, till the average woman is so deficient in bravery, that men of principle should volunteer encouraging assistance in rejecting vicious usage, and should resolve to establish efficient womanhood. And I am aware that by transmission and reaction the average man is equally deficient. Then, what moral excellence remains in both sexes should be enlisted in the emancipation that must be achieved, ere prosperity or peace can bless us. A goodly effort in this line would open paths in the old systems of tyranny and intrigue, where the rising age might enter and with the lesson of our example establish hygienic, equitable and republican institutions. The religious system of the true life will be the living zeal infused into these. When detectives of fraud begin operations on the bottom floor of humanity, and purify as they go, they will be useful. The root must be reached. Hereditary results of crude ages are so generally infused that the basic work of reversion must be upon physical condition. Treating the body truly, rectifies vitiated humors and revives vitality—this readily conveys vigor to mind and spirituality, and in time establishes all needed muscular force, reasoning power, and moral poise. It must be constant. Wrong indulgence brings relapse and breaks the strength and joy just budding into sublime character. What is true treatment? Bodily soundness requires pure nutritious diet, without stimulants; and clothing adapted to all human activities, without pressure, friction, impediment or perplexity. At a glance this is seen to be rational, and as soon seen to interdict prevailing costume. But both diet and dress must be natural; violating law in either preys on the effort of the other, and disease follows. Hygienic food is gaining on pernicious articles—pure air and no narcotics drugs find favor—and faith in hygienic costume grows on enlightened sentiment.

But because it is exterior and shows its progress, educated fear shrinks from mending; independence, is dwarfed—whereas, women should have been taught from childhood never to heed threat, jeer, or frown, when sure they are right; and to gladly exemplify a practice that the common weal demands. If a tithe of the women who are aware that evils of their dress are sufficient to poison all the currents of society, nurturing despots and slaves amid diseases, would take reason as their guide; live on the plane of their best convictions, they would make it easy for others to leave bramble-hedged wastes, and walk in the newness of a life of hallowed uses.

We should see the growing ability to utilize and honor all human rights, and know their realization was near. While reckless submission to spoilers, who mean women's complex bondage, continues, I see little hope that men will interest themselves in extending suffrage and franchise; and we may as well confess, as attempt to conceal the fact, that small good would result to the nation. Sick and unscrupulous parentage would keep depraved streams flowing—usurpers and knaves would still make bad laws, hold spurious courts, and find abundance of officials, to sanction the persecution of honest, benevolent souls, good enough to labor for the public benefit, and all personal justice.

Who is ready among men or women, to raise a voice, or take a step toward laying that basis of the individual and society, on which alone can be reared the superstructures that the good are trying to build, but which fall—amid the quicksands of falsehood about as fast as formed. Those expecting to rise while motherhood is falling, need their eyes propped open. Those expecting a free nation where there are not free bodies, minds, hearts nor homes, need the alphabet of reason explained. I am happy to work for the consummation of truth laid out, but somewhat impatient to wait for coming ages to do what this, these men and women, are in knowledge, opportunity and duty bound to perform for their offspring.

Faithfully,

MARY E. TILLOTSON.

Dr. R. C. Flower Duly Appreciated by His Former Congregation in Alliance, Ohio.

ALLIANCE, OHIO, March 20, 1880.

At a called meeting of the officers of the Independent Christian Church, the following preamble and resolution were unanimously adopted:

WHEREAS, in the course of changes and events, Dr. R. C. Flower, the former pastor of this church has removed from our midst to the city of Philadelphia, where he is publicly engaged in the cause of "Free Speech and Free Thought," and as the result of the intimate relation of pastor and officers of the church that has existed from our first organization as church to the present time, (now about three years,) we feel to say that we have found in Dr. Flower, a diligent student, an eloquent speaker and a true friend; therefore,

Resolved, that we loose in the removal of Dr. Flower, a fearless and able champion in the cause of reform, and one who was never afraid to express his honest convictions, and who has through the press and from the platform earnestly dealt telling blows against error and superstition.

Resolved, that we earnestly commend Dr. Flower and his amiable wife, to the kind consideration and love of the friends with whom they may in their future labors be associated where ever they may be called in the discharge of the work that they may find to do.

Resolved, that a copy of these resolutions be forwarded to Dr. Flower and also to MIND AND MATTER, Truth Seeker and to the Alliance Standard, for publication, and that a copy be spread on the records of the church.

I. R. HAINS, President.

G. A. THORNBURG, Secretary.

IN MEMORIAM.

Passed on to higher life, Captain Kendall W. Holmes, of Plymouth, Mass., aged 78 years and 3 months.

It can truly be said, a good man has gone to his spirit home. His earth-life was a life of usefulness. Beloved and respected by all who knew him. He followed the seas for many years, and after passing the meridian of life, he retired from his life of a sailor and passed the remainder of his earth-life with a family of loving children, who administered to his every want, strewing his path with flowers of cheerfulness and gems of happiness. He was a firm believer in the spiritual philosophy, never doubting but what he held sweet communion with the loved ones gone before. We shall miss him in the weekly circle, where his presence made all cheerful; and his words of encouragement sustained often the drooping spirit. His sickness was but a few days, when the angel of death gently released his spirit from its mortal tenement. As we gazed upon the lifeless remains of this dear friend, and clasped the icy hand which lay upon his aged breast, and gazed upon the lovely flowers which decked his casket, placed there by loving friends, we could only feel that his spirit was with us, and that death had not severed the bonds that so endeared him to all who knew him here.

TRUE FRIEND.

P. C. Porter, Chicago, Ill., forwarding subscription, writes: "Good luck to you, say I."

J. B. Campbell, M. D., V. D., 260 Longworth St., Cincinnati, Ohio, writes: "Your paper is getting better and better. Go ahead and I will stand to your back."

Mary C. Hilton, of East Turner, Me., forwarding subscription, writes: "I think our mediums are much abused class of people, especially by skeptical Spiritualists."

Truman Ackerman, Easton, Adams Co., Wis., forwarding subscription writes: "In October last I received a copy of your paper entitled MIND AND MATTER; at that time I was taking the R. P. Journal, now I do not. I have stopped it for I cannot believe the manifestations are all deception though some of them may be."

Lyman Smith, Aurelius, N. Y., writes: "I see my subscription for the year is about

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WAS NOT POTAMON THE GREAT ALEXANDRIAN REFORMER THE AUTHOR OF THE CHRISTIAN WRITINGS?

We are induced to ask this question in view of the following facts which have made a deep impression upon our mind. We do not feel it right to allow them to pass without making them the subject for especial comment. In reading the various histories of the New Testament by Christian authors, we find that the principal portion of the writings which it comprises, have been traced to no authentic source, everything in relation to them prior to the latter portion of the first century, being left in entire darkness, or in great doubt. One thing about which Christian and Profane authors agree, in relation to them is, that they relate to religious system, which had its origin in the reign of the first Roman Emperor, Octavius-Augustus. They also agree as to the fact that the earliest Christian writings, from which the New Testament has been compiled, were all written in the Greek language, and none of them in the sacred or Hebrew tongue. That there has been some unexplained reason for the entire obscurity that surrounds the origin and condition of the Christian writings prior to the second century is certain. What was that reason?

At a private sitting with Mr. Alfred James on the 26th inst., we were surprised to receive the following most unexpected and significant communication. The medium passed into the trance state when he was controlled by Cha-wan-ska, the Indian guide who said: "Brave Roberts, the first one to talk will be one of them ancients, you call em. His name Potamon of Alexandria. He say he founder of Eclectic school—of Eclecticism." The communication was then given.

"Sir.—There has never been a religious idea promulgated on earth in latter times, that has not had its counterpart in more ancient religious systems. The principal quarrels of the Christian church have been over the doctrines of the Trinity, or the effort to make three out of one. This has been the occasion of a vast amount of bloodshed."

"In my day I tried to reconcile these credal ideas of all religious systems, and to amalgamate them together; but the same difficulties met my efforts that meet yours to-day. Ecclesiastics have but one means to keep their hold upon the people, and that is the encouragement of ignorance and bigotry. Wrest these from them and their power is gone."

"For trying to regenerate old ideas—for trying to make a better system or a more systematic religion, I was met by curses, and I ended my life in exile. I was banished because I tried to purify the then existing religious systems. But you have a far better day to work in, because you have the aid of the greatest art of modern times, namely, the art of printing, and you can scatter truth all over the land. Keep on with your work and although you may be persecuted there is one, thing they cannot do—they cannot banish you nor take your life at this day. All the good you moderns enjoy has been the work of men who were infidels to the prevailing creeds and beliefs of their time."

"And in conclusion, I want to say a few words on the absolute proofs of spirit existence. We dare not as spirits give the masses of the present day absolute proofs of spirit-life, for should we do so they would not perform their mission here. Once in possession of the absolute proof of the after-life you would find this people becoming a nation of suicides. First they must understand the true duties of mortal existence before they can safely receive the absolute proofs of spirit existence. I am as was stated, "POTAMON."

On receiving that communication, having no knowledge ourselves of who Potamon was, and having the assurance of the medium that he knew nothing whatever of such a person, we concluded to look the matter up. With the exception of a four-line mention of him, in the American Encyclopaedia, we could find nothing concerning him in either of the English or American Encyclopedia or Biographical Dictionaries. After a protracted search we found the following reference to this great Religious Reformer in the *Nouvelle Biographie Générale*, published in Paris in 1862, of which we give our translation:

"Potamon, a Greek philosopher of the Alexandrian school, was born at Alexandria and lived in the third century of the Christian era. It is true that, according to Suidas, who speaks of *Airetis* and *Potamon*, this philosopher should have been contemporaneous with the Emperor Octavius-Augustus; but Porphyry, in his life of Plotinus (c. 9), said positively that Potamon, according to his understanding, treated of a new philosophy of which he laid the foundation. Now Plotinus was born about A. D. 250 and died at the age of sixty-five, and evidently lived in the third century of our era. The same ought to be the case with Potamon. Now what was this new philosophy of which Porphyry speaks, and of which he repre-

sents Potamon as the founder, according to those dissertations of Plotinus? It is found contained in two works, one of which was a commentary on the *Timaeus* of Plato, and the other, *A Treatise on first principles*. Of these treatises there remains absolutely nothing; but we know something of the second from a passage of Diogenes Laertius in the introduction of his book *On the Lives and Doctrines of Illustrious Philosophers*. It is, but a short time, said this biographer, 'since an Eclectic school was instituted by Potamon of Alexandria, which selected from the doctrines of all the different sects. Two things,' Potamon explained, 'are necessary to discern truth: on one part, the principle that judges, that is to say, reason; on the other, the exact representation of the objects of our judgment. As to the principles of things he recognized four—matter, quality, action and place; in other words, of what and by whom a thing is made, how it is made, and where it is made. He established as the aim to which all ought to tend, a perfectly virtuous life, without abandoning at all times the needs of the body nor those things external to it.' The results of this passage from Diogenes Laertius, combined with the testimony of Porphyry, are, first, that Potamon was the founder of the Eclectic school, and that, probably, this school owes its name to him; second, that he adopted the Peripatetic doctrine relative to the principles of things; and third, that in ethics he had attempted a kind of conciliation between Stoicism and Epicurianism."

"C. MALLET."

In the light of the foregoing spirit communication, it would seem that Suidas was right as to the time in which Potamon lived and taught Eclecticism, and that Porphyry, and M. Mallet, the French author, were wrong. Potamon undoubtedly lived and taught under the Roman Emperor Octavius-Augustus at Alexandria, and not in the third century, as erroneously claimed by M. Mallet, on the authority of Porphyry. It would seem also to settle the question as to the disputed age in which Diogenes Laertius lived and wrote. Speaking of the latter, M. Aube says: "We know absolutely nothing of the life of Diogenes Laertius. It can hardly be affirmed that he was born at Laertia, a city of Cilicia; and in what year is unknown. We are reduced to conjectures as to the epoch in which he lived; and on this point critics have widely differed. Some, by an evident confusion, made him live under the reign of Augustus; others, in the time of Constantine." Now, as Diogenes Laertius said, in writing of Potamon, that the latter had a short time before established a new school of philosophy, it becomes almost certain that Diogenes was contemporaneous with Potamon, and that they both lived and wrote under the reign of the Roman Emperor Augustus, at or about the time when it is said that Jesus Christ lived and taught on earth. Is it not a most significant fact that so little is now known of those two great Eclectic authors, while their teachings and writings have been surreptitiously appropriated by the Christian priesthood and attributed to the fictitious man-god Jesus? In view of the importance that we attach to the spirit return of Potamon, we cannot refrain from laying before our readers the following translation of a passage from M. Aube's sketch of the life of this great author:

"The work of Diogenes Laertius has for its title, *Lives and Opinions of the Most Illustrious Philosophers*. It comprises ten books, with a preface, which contains some general considerations on the origin of philosophy, the division of the schools, and the different parties among philosophers. Diogenes commences by opposing the opinion of those who place the cradle of philosophy in the East. Grecian philosophy, according to him, was autochthonous (native to Greece). The first period comprises the seven sages. The second, which is the age of development and maturity, commenced with Anaximander and Pythagoras and ended with Chrysippus and Epicurus. It is embraced entirely in two schools: the Ionian school, of which Anaximander, the disciple of Thales, is the chief and Chrysippus was the last representative; and the Italian school, of which Pythagoras is the father, and which became extinct with Epicurus. Such was the plan of Diogenes as set forth in the preface to his work. It cannot be denied that this plan was extremely simple, but at the same time we cannot but be astonished that this historian made, so readily, an abstract of the most perceptible differences which distinguished the various philosophical doctrines; and that he mingled thus arbitrarily the most opposite schools of philosophy."

It will be seen from that extract from Diogenes' writings that as a historian he was governed by the Eclectic philosophy and sought to co-operate with his contemporary Potamon in promoting harmony among the rival religious partisans of their epoch. It is a sad outcome of their benevolent efforts that the Christian priesthood, who sought to turn their beneficent labors to their personal advantage, should have succeeded in concealing from their fellow-men the true source of their stolen and corrupted Eclectic treatises. The reason why Diogenes Laertius had so little to say about his contemporary, the greatest of all reformers, Potamon, is rendered very evident from the statement made in his communication, or the communication concerning him, that he was banished for his efforts to bring a religion of peace to his fellow-men. We would have the reader to remark, especially, that the communicating spirit has nothing to say about Potamon as the founder of a school of philosophy, but expressly claims that he sought to reconcile the varying credal ideas of all religions. For this humane and benevolent effort he incurred the united animosity of the prevailing religious sects of his country; for which he was banished and died in exile. The parallel which, as a spirit, he draws between his own experience and that which he reminds us we are passing through, is not the least significant feature of that communication.

Time will not now admit of a more extended presentation of the incidents connected with the

receipt of that communication. We will, therefore, point out a few things in connection with it, that seem to us of pregnant importance. There can be little, if any reasonable doubt, that Potamon lived at the very time when it is said Jesus lived—that he sought to institute, as the communication says, "A better system, or a more systematic religion"—that although the writings of all the other founders of religious systems in Greece and at Alexandria, have been preserved and brought down to our time, with the exception of the brief reference to him and his writings, by his contemporary Diogenes Laertius, there is not an anachronistic trace of his writings preserved—that he was an illustrious philosopher and worthy to rank with the founders of the other great Grecian schools, in the estimation of the Eclectic biographer Diogenes—that the latter should have ventured to say so little concerning Potamon and his writings, or if he said more than has come down to us, that what he did say was suppressed by those who sought to rob this great religious reformer of the credit of his beneficent labors—that his teachings were condemned by the more powerful of the great rival religious sects or schools of philosophy, as they were called, that then prevailed—that, as the communication says, he was banished for his attempt to reconcile the contradictory creeds and dogmas of the various religious systems of his day and died in exile—that the original writings from which those of the present New Testament, as it is called, were derived, were in the Greek language—that they are conceded to have been obtained from Alexandria, the native city of Potamon and the scene of his great attempt to reform the prevailing religious systems of his time—that the Christian Fathers, so-called, should have utterly ignored Potamon, the great founder of the religious system that they appropriated and attributed falsely to God, in order that they might the more readily and thoroughly rule over their ignorant and too confiding fellow-beings—all these and many other facts point most strongly, if not positively, to the conclusion that Potamon, a great souled, learned and benevolent Greek, was the true author of the religious system which, no doubt greatly modified and altered to suit the interests of ambitious and tyrannical priests, has come down to us as the work of Jesus Christ.

But by far the most significant fact of all is the labored efforts of modern Christian sectaries and writers to show that Potamon did not found his Eclectic system of religion until the third century, and not at the very epoch at which it was said Jesus Christ lived and taught, as Suidas stated when he said "Potamon should have been contemporaneous with the Emperor Octavius-Augustus." It is equally significant that the same efforts have been put forth to make it appear that Diogenes Laertius did not live and write his biographical work "On the Lives and Doctrines of Illustrious Philosophers" until in the third century or later; the latter having, as before mentioned, said, in speaking of Potamon, "It is but a short time since an Eclectic school was instituted by Potamon of Alexandria, which chose from the doctrines among the different sects." The Christian plagiarists could not afford to have it known that the author whose writings they were stealing, lived at the very time when they pretended that their fictitious man-god lived. It is amazing that so monstrous and manifest a priestly fraud, as is the pretense that Jesus Christ was the author of the contents of the New Testament should have remained so long concealed. But for the fact that Potamon, the Grecian sage and reformer, at last found the means, through Alfred James, a poor, persecuted, and uneducated man, to return after nearly nineteen hundred years and assert his place in the history of literature and learning; the great mysterious secret of the real origin of the Christian religion would have remained with the Catholic priesthood, the only Christian priesthood, in existence. The Protestant clergy of the various dissenting sects know nothing whatever of the religious system about which they claim to know so much and at the same time confess they know so little. Question them about what they preach for positive truth and they will tell you that it is all mystery—MYSTERY—MYSTERY. The reign of mystery is drawing to a close, and mankind will have to be served with a different bill of fare, or the cooks of so much mystery will be roasted in the fire of their own kindling.

How far the religious doctrines and practices selected by Potamon from all the prevailing religions of his day, have been retained by his Christian plagiarists may never be fully known, but that the latter have copied them largely seems very obvious. It is a conceded fact that "The gospels according to St. Mathew," St. Mark, St. Luke and St. John, as well as the Acts of the Apostles, are but modified versions of some older writing or writings, the author or authors of which had been most unaccountably concealed. It has not been pretended that Jesus Christ ever wrote a line of the contents of the New Testament, nor can it be seriously pretended that such a founder of a new religion lived at the time the Christian writers assign as the epoch of his earthly career; if it be once established that Diogenes Laertius lived and wrote during the reign of the Emperor Augustus, as we are ready to show was the fact against the world.

M. Aube has fully testified to the unprejudiced manner in which Diogenes has presented the doctrinal tenets and creeds of the prevailing reli-

gious sects of that early age, and there cannot be a doubt that had any such founder of a religion, such as Jesus is represented to have been, lived and taught the doctrines attributed to him, Diogenes Laertius would have included him in his biographical list of illustrious philosophers.

Even Suidas, the Greek lexicographer, who stated that Diogenes Laertius, "should have been contemporaneous with the Emperor Octavius-Augustus," has shared the same fate as befel Potamon and Diogenes, at the hands of the Christian priesthood who, prior to the discovery of the art of printing, for fourteen hundred years monopolized the learning of the world. Some Christian authors have sought to make it appear that no such person as Suidas lived and that the name was assumed by the author of the writings bearing his name; others have sought to show that he lived and wrote as late as the fourth century, in order to remove him as far as possible from the time in which he actually wrote; but there can be little doubt that Suidas lived and wrote in or near the reign of Augustus, but where he lived seems not to be known. Giraldi, the Italian poet and archaeologist, writing of Suidas, in the sixteenth century, says that it was under the reign of Augustus that he lived. Judging from the obscurity thrown over his history by Christian writers generally, we conclude that Giraldi was correct; he deriving his knowledge upon the subject from sufficient data in the Vatican, at Rome, where Leo X, allowed him to reside while visiting Rome with his pupil, Hercules, son of Count Rangone, afterwards known as Cardinal Rangone. For some reason, sufficient to his papal masters, Adrian VI, and Clement VII, he never acquired a higher position than Apostolic Prothonotary. We infer that Giraldi in his archaeological researches, had learned too much concerning the true origin of the Christian religion and hence he was neglected and persecuted. The simple fact that he had discovered that Potamon, Diogenes Laertius and Suidas, were contemporaneous authors, under the reign of Augustus at the time Jesus Christ was falsely alleged to have lived, was enough to have cost him his life, and no doubt it would have done so, but for his lack of influence with the people in that priest-ridden age and country. In view, therefore, of the circumstances that we have hurriedly thrown together in the great pressure of our general editorial labors, all tending so strongly to corroborate the statements of the foregoing spirit communication, we conclude that the communication is authentically from the spirit of the founder of the Eclectic school of Alexandria, that he lived at the precise time when Jesus Christ is said to have lived, and that he attempted the greatest and noblest religious reformation that is known in the past history of the world. That Diogenes Laertius and Suidas, contemporaneous writers of that day, should have noticed Potamon, as the founder of a grandly benevolent school of religious reformers, and that they should have made no mention of Jesus Christ, as engaged in such a work, at the only period when it is pretended he was so engaged, puts an end forever to the misrepresentation that the teachings and inculcations of the New Testament were the work of any such human or divine being as Jesus.

Every rational person might have known that the writings of the New Testament, were the work of a man or a school of men who sought to blend such portions of the preceding creeds, doctrines, ceremonies, practices, and religious formulas into a single religion, that would serve to harmonize and unite mankind in one common effort to advance the welfare of all. No person can attentively read the New Testament writings, and not perceive the fact that there is hardly a paragraph of them, which does not contain very clear evidence that it is but a slightly modified reproduction of some tenet or doctrine of some one or more of the various religious systems prevailing at the time of their production, or that prevailed in the reign of Augustus, when Potamon lived and founded the Eclectic school of religious instruction. The religious systems of China, India, Persia, Egypt, Greece, Rome, Palestine, and even the Druidical system of Northern and Western Europe, were largely drawn from to make up the Eclectic system of religion founded by Potamon; a religion which for a period of more than a hundred years after he died in exile, was suppressed, and then revived as being of divine origin, and attributed to *Ies*, the Phoenician name of the god Bacchus or the Sun personified; the etymological meaning of that title being, *i* the one and *es* the fire or light; or taken as one word *Ies* the one light. This is none other than the light of St. John's gospel; and this name is to be found everywhere on Christian altars, both Protestant and Catholic, thus clearly showing that the Christian religion is but a modification of the Oriental Sun Worship, attributed to Zoroaster. The same letters *I H S*, which are in the Greek text, are read by Christians *Ies*, and the Roman Christian priesthood added the terminus *us*, making the name of the fictitious author of the Eclectic system of Potamon, *Iesus*. This was a tub thrown to the Parsee whale by the successors of Potamon. To that name the latter added the name of the Hindoo deity Christian, thus, as the representative of the new system, making not Potamon its founder, but Jesus Christ, the compound deified myth of the Orientals and Hindoos, the nominal head of the new church.

In view of what we have here submitted for the unprejudiced consideration of our readers on a topic of transcendent importance, if truth is ever

to attain to its proper place in the estimation of mankind, we claim to have taken a position in relation to the true origin and nature of the so-called Christian system of religion that cannot be shaken; and in order to test its value we challenge the Christian world to show that we are in error, in our claim that Potamon and his followers were the founders of the so-called Christian religion, and not Jesus Christ, as they claim. We ask our readers to invite the attention of the Christian ministry, everywhere, to this guage of battle thrown down before them in the cause of truth, and bid them take it up, or, like men, acknowledge that the religion they are teaching is false. We will send out a large edition of this paper to the Christian clergy, in order that they may be informed that the true secret of the origin of the Christian religion has been discovered and given to the world, and that they can no longer ignorantly teach that for positive truth which is positive falsehood.

THE EDITOR-AT-LARGE SWINDE REVIVED.

The readers of MIND AND MATTER will remember that many months since, Dr. S.B. Brittan, through the *Banner of Light*, proposed what has proven the grandest swindle that has ever been perpetrated on too confiding and credulous Spiritualists. It was nothing more than the Editor-at-Large boom. Dr. Brittan finding himself in a distressing condition of impecuniosity conceived the idea of offering himself as the especial champion of the Spiritual cause against the open and avowed enemies of Spiritualism. None but a superanuated egotist would have been weak enough to pretend that he could fill such a position with any chance of doing the least service to that cause. Cranky as many of the self-constituted leaders of Spiritualism are, not one could have been found so destitute of sense, other than Dr. Brittan, who would have been guilty of such puerile conceit. Dr. Brittan, however, placed a proper estimate upon the prudence and judgment of the *Banner of Light* when he asked them to help him out in his swindling game. He was not long in persuading the proprietors of that paper that they could put money in their purse by helping him in his little scheme. Messrs. Colby and Rich jumped at the bait like a chicken at a blackberry; and well they might, for the *Banner* needed badly just such a chance at the purse strings of generous Spiritualists as Dr. Brittan offered them.

To show how utterly the persons who have contributed towards the fund to maintain Dr. Brittan in his scheme have been swindled, it is enough to say that although twelve hundred and thirty-four dollars and sixty cents (\$1234.60) have been received or pledged for that purpose, Dr. Brittan has not done the first thing towards performing the services for which that large sum has been contributed. This is not because no one has called upon him to act, for he has himself publicly stated through the *Banner* that he had received letters from all parts of the country importuning him to act in his pseudo capacity of Editor-at-Large. Notwithstanding this utter failure to discharge his self-assumed duties as Editor-at-Large, he and his organ, the *Banner of Light*, keep begging for money to help him begin to do nothing, for that is just what Dr. Brittan's scheme amounts to.

We have such an utter contempt for Pharisaism in Spiritualism, and so heartily despise hypocrisy and fraud in professed Spiritualists, that we are unwilling to stand idly by and see good, honest Spiritualists swindled, by such heartless deception, and hence denounce the swindle as we would any fraud on the part of the humblest medium in the field. Four months nearly has transpired since Dr. Brittan formally and publicly announced his acceptance of the position of Editor-at-Large, and we now call upon him and the *Banner of Light* to show what he has done towards earning the first penny contributed for him as Editor-at-Large? We have not heard of the first thing, except an article contributed by him to a new publication of small circulation, called *Truth*, which the *Banner of Light* made more cackling over than a hen would make over her last egg before proceeding to incubation. We do wish the *Banner* would show less desire to feather its nest and more to advance pure and disinterested Spiritualism, than has so prominently characterized its course in the past. We have been mortified beyond measure at that standing notice to generous friends of Spiritualism, that they are expected to remember Colby and Rich in their wills, and telling them how to make their bequests so that Colby and Rich should enjoy the same. Is it not pitiful that Spiritualism shall be disgraced by having such sordidness manifested by its representative men. It is enough to make the hardest granite rock blush for shame; and, at the risk of being misunderstood and misrepresented we protest, in the name of decency against this humiliation of a once popular and well supported journal.

We most deeply regret that Dr. Brittan and the *Banner of Light* will persist in seeking to drag Spiritualism in the mire of sordidness and selfishness, but so long as they continue to do so we will make our protest against their conduct heard.

If Dr. Brittan wants to run a paper and defend Spiritualism, let him do it, and let all Spiritualists fall in and help him with hearty good will. If he wants to write for the *Banner of Light*, let him do so, and let those who think that paper enhanced in value by his writings subscribe for that journal. That is all honest and proper business, but

do not, gentlemen, falsely pretend that you can legitimately serve the cause of Spiritualism by any such preposterous dodge as that of editing papers that are hostile to Spiritualism in its interest. The editor who would open his paper to the advocacy or defence of Spiritualism, whether lay or secular, would find himself without readers. That Dr. Brittan should have pretended that they would allow him to command their columns, shows one of two things, either that he considered the editors of those hostile papers fools, or that he thought those persons fools who would believe such a scheme practicable."

The *Banner of Light*, not to be outdone by MIND AND MATTER, last week issued a supplement of four pages made up mostly of matter intended to revive the Editor-at-Large swindle. It is a rehash of what it has before published, looking to the obtaining of the services of Dr. Brittan at the expense of such too confiding friends as could be induced to foot the bill. The pitiful slowness with which the so-called Editor-at-Large fund increases, shows that that project of Dr. Brittan and Messrs. Colby and Rich to deceive Spiritualists is appreciated by them at its proper value.

Gentlemen, has not Spiritualism enough to bear without being degraded by such mercenary duplicity on the part of its leaders? We think it has; and, therefore, ask a rest. The twenty-three Editors-at-Large whose names were paraded in the *R.P. Journal* some two months since, have one and all emulated the do-nothing policy of Dr. Brittan. We infer, therefore, the more the Editor-at-Large boom is boomed the less it amounts to. If it proceeds at that rate much longer we shall conclude there was never much of an Editor-at-Large boom after all.

THAT 'ROLLING STONE' WILL GATHER NO MOSS."

A correspondent, real or pretended, of the *Religio-Philosophical Journal*, signing himself "Rolling Stone," speaking, or pretending to speak, in relation to Mrs. Emma Hardinge-Britten's lecture on February 5th, in San Francisco, on the subject "Spirit Materialization," says:

"She denounced the dark circles as unnecessary to the fully developed materializing mediums, and in their tendency demoralizing, consequently not to be encouraged. She gave numerous instances of spirit materialization which have occurred in her own presence, in the light, and gave a long list of mediums possessing this power, who refuse to sit otherwise than in the light, and demanded from all mediums such conditions as shall preclude the possibility of collusion or fraud, to entitle them to credence."

"In her arraignment of such as would by simulation or artifice trifl with the most sacred of human feelings she was most eloquent and severe, yet no word escaped her lips in condemnation of the spiritualistic (?) papers which are equally guilty with the impostor, when they uphold its infamous practices; it, perhaps, is not right for lecturers to say all in public that they do in private, and in view of the fact that nearly all persons of intelligence and good intention, understand the absolute necessity of strict test conditions to entitle physical manifestations to credit, it may tend more towards harmony not to touch the newspaper on the raw."

Such correspondence as that no decent or respectable newspaper would permit to soil its columns. It is only such a paper as that conducted by Col. John C. Bundy that would dare to publish such a cowardly and manifestly untruthful misrepresentation of a respectable spiritualistic lecturer as is Mrs. Britten. We do not believe Mrs. Britten said anything that would bear the construction placed upon her utterances by this sneaking sycophant and worthy friend of Col. Bundy. We do not think Mrs. Britten is the consummate fool this untruthful man (for no woman would demean herself by such falsehood) would make her appear to be. We know Mrs. Britten well enough to know that no such contemptible hypocrisy as that attributed to her can lie at her door. That "no word escaped her lips in condemnation of the spiritualistic (?) papers which are equally guilty with the impostor when they uphold its infamous practices" was due to the fact that Mrs. Britten knew of no such paper, and this base insinuator knew the same, or he would have ventured to name the papers at which he aimed his meanly and contemptibly insinuated falsehood. To say that Mrs. Britten was silent in order to curry favor with papers which were upholding the infamous practices of medium impostors, was as base a lie as ever entered the mind of a natural liar.

Having lied about Mrs. Britten in that respect, it seems equally certain he has not correctly represented Mrs. B. when he says "she denounced the dark circles as unnecessary to the fully developed materializing medium, and in their tendency demoralizing, consequently not to be encouraged." That sounds so much like the stereotyped twaddle of the *R.P. Journal* that we strongly incline to believe that this slanderer of Mrs. Britten is nearer the city of Chicago than he is to San Francisco, from whence he pretends to write. We know that Col. Bundy is hard pressed to find intelligent persons among spiritual lecturers who are willing to render themselves ridiculous by saying anything like what this slanderer attributes to Mrs. Britten. The person who is opposed to mediums sitting under any conditions that will enable spirits to return and hold communion with their earthly friends is an enemy of Spiritualism, whatever he or she may call themselves. We believe Mrs. Britten to be a sincere friend to Spiritualism, and shall so continue to believe until convinced by her own acts to the contrary. For any one to say that sitting in the dark for spirit manifestations and communion is in a vast number of instances not indispensable, only shows how utterly ignorant or how untruthful he can be when he seeks to retard and oppose the manifestation of returning spirits by discouraging the making of the necessary conditions to admit of such mani-

festations. We want more circles of every kind dark, moderately dark, light, or highly illuminated, just as may be found necessary for the accomplishment of this great and most important end—communion between all the people of earth and all the spirits of departed humanity. Until this is accomplished Spiritualism will not have fulfilled the great mission in which it is engaged. This general spirit communion is mutually important to both mortals and spirits, their welfare is so intertwined and blended that humanity in both states of life suffer untold misery that is wholly unnecessary if mankind were properly and correctly informed as to the mutual relations of the two stages of life, the mundane and supernumerary. How can they be so informed if not brought into contact with each other to hold communion and interchange views as to their mutual welfare? For this purpose we want all kinds of circles, from those held in absolute darkness to those held in the brightest light. We want them held everywhere and by all classes of persons. Hold them in private, hold them in public—hold them in the morning, at noon and at night—hold them with few or hold them with many, or sit alone, just as you can find opportunity to do—but don't fail to sit for spirit communion. If you can thus open the way for your loved spirit friends to come you will be rewarded as you little dream of—you who believe them dead. If high spirits hold communion with you, you will be instructed and inspired as you cannot be by mortal wisdom. If undeveloped, ignorant, untruthful or vicious spirits, come to you it will be your privilege to perform the greatest service to them and to your fellow-beings by instructing them how to progress out of their wretchedness. The spirit-world is filled with incalculable numbers of human spirits whose only chance for relief from their degradation of mind and morals is in being able to return to earth and learn their true relations in the universe of spirit intelligence. Vast indeed is the work to be done and woe to him or her who seeks to keep back that work. The spirit-world is moving earthward and it cannot be successfully resisted. It is coming to free every human soul from the bondage of ignorance, superstition and insensate selfishness, and blessed will be those who do what they can to help and not to hinder this great benevolent movement.

We do not think Mrs. Britten would make so irrational a statement as that "dark circles are in their tendency demoralizing." What does Mrs. Britten or any other person know about dark circles that warrants any such allegation? We have attended hundreds of dark circles and never had the slightest cause to believe there is anything in the least demoralizing connected with them. Judging from our experience we conclude that the person or persons who discovered the demoralizing tendency of dark circles were of such a character as to corrupt any circle, whether light or dark. This war of a certain class of professed Spiritualists upon the conditions necessary for spirit manifestations, on the ground that those conditions are demoralizing is but the result of the secret hostility that reigns in their hearts. To the pure all things are pure, but to the corrupt demoralization is ever present with them. Immoral people will be immoral wherever they are, those who are moral will not be demoralized by the people with whom they are thrown. The trouble is with the sitters and not with the darkness of the circle. We can assure those who attend dark circles that if they think they can be guilty of any acts of impropriety or immorality unseen they are very much mistaken, for the spirit eyes of those who were once the dearest to them are looking upon them there. No place in this world is more ill adapted for the concealment of the internal rottenness of the human heart. There every thought and desire is read as it can be under no other conditions, and we say to those whose souls are whitened sepulchers, that they can make no greater mistake than to attend dark circles if they want to conceal from supernal eyes the iniquity that is in their hearts.

We know of no Spiritualistic paper that upholds the infamous practices of mediums, and in that respect we are in accord with Mrs. Britten; but we do know a so-called Spiritualistic paper that has made it its business ever since it came into the control of its present editor to uphold every villainous, lying, cheating, and deceiving scoundrel, who has assailed honest mediums for the past three years, and that paper is the *Religio Philosophical Journal* of which this "rolling stone" is the pimp and helper. If he rolls a little further, he will help to roll the *Journal* where it ought to have been rolled long since, out of the way of the car of spiritual progress. Let it be understood, once for all, that this war on mediums and manifestations must stop, or those engaged in it will find it a ruinous business to themselves. We intend to fight it in whatever shape, and through whomsoever it may come.

A RICH JOKE.

In the *R.P. Journal* of the 27th ult., our jolly townman Jno. A. Hoover, in a letter to Col. John C. Bundy, informs the latter that he (Col. B.) met for the first time many of the Spiritualists of Philadelphia, and that he shared the platform of the First Association of Spiritualists while here. We had supposed that Col. Bundy would have remembered that much of his experiences while in Philadelphia, but Mr. Hoover manifestly fearing that he would try to forget it as soon as possible, thought it best to jog his memory about it. Mr. Hoover does not like to be forgotten by such great editors as Col. Bundy, even if he is only a regular correspondent.

WE INVITE the especial attention of our readers to the leading editorial in this number in relation to the nature and origin of the Christian religion. In the examination of the history of Potamon the founder of that religious system, we have discovered the positive evidence that as early as the third century the followers and disciples of Potamon, and Ammonius Saccus, were the teachers of what is to-day the philosophy of Modern Spiritualism. More than this we have discovered the means resorted to by those who controlled the Christian movement to cover up and conceal this most interesting and important fact. We propose to lay before the public, through MIND AND MATTER, the information we have obtained in regard to this most interesting period of the world's history. It is information that should be in the hands of every man and woman in the country. We intend to carry the war between truth and error into Africa and there end a contest that has already too long sacrificed the dearest and best interests of humanity. We do this in no spirit of hatred or unkindness towards any person or class of persons, but only to faithfully discharge the duty which devolves upon us as a public friend of truth. We assure those against whom our main assault will be directed that silence and evasion will not do. The people will demand some attempt on their part to repel the attack that truth demands shall be made.

Help us, friends, to extend the circulation of MIND AND MATTER, for it is the only paper published to-day that can afford to give the world the information it so much needs. We say this in no spirit of egotism, or with a design of disparaging the merits of other publications, but simply because it has been our fortune or privilege to have been guided in the direction we have outlined by spirit influences that seem to regard this as the proper time to drag every secret of the Christian Church to light.

We should have tenfold the circulation we have, if the information we propose to give is to accomplish the great work it is intended to do. Get up your clubs. No cheaper paper is published than MIND AND MATTER. It contains more original, valuable matter than any publication costing fifty per cent. more than it does. We look to you to show your appreciation of our efforts to do good by aiding us to extend its circulation.

We ask nothing for ourselves except your appreciative sympathy; but humanity needs your energetic co-operation. Will you give it? Let every one see and read this number of the paper, as far as possible, in order that they may have a knowledge of the nature of the disclosures we are about to make.

Interesting Account of Harry Bastian's Materializing Seances.

LOCKPORT, N. Y., March 24, 1880.

To the Editor of Mind and Matter:

I write to inform you that Harry Bastian, the materializing medium, whom John Bundy and clique have tried so hard to kill, is still alive, and, through his wonderful mediumship, convincing scores of people in Western New York that there is a truth in spirit return. He has just paid us a short visit, giving four seances, commence in March 15th, of which I send you short account. The dark circles were, as is usual, good—instruments played upon while floating in the air; spirit voices distinctly heard giving their names and conversing with friends. Beautiful spirit lights illuminating the room, so that the wall paper was plainly seen. Johnny Gray, the controlling spirit, had kind words for all, and ready replies to the many questions asked him, often confounding those who thought themselves very wise. Spirit George Fox gave us many interesting and instructive facts, and Black Joe joined in the choruses with a hearty good will.

In the light seances there were not as many forms as heretofore, but they were so fully materialized as to be instantly recognized by friends—many strong enough to come outside the door of the cabinet. Others remaining at the aperture, speaking in loud whispers, heard by those present. Fathers, mothers, brothers and sisters, husbands and children, came and were identified. At one time, as the door opened, a lady and gentleman stood in full form side by side—the lady dressed in white, the gentleman in dark clothing. At another, two little children came to the door, opening it so wide that the medium was seen sitting in his chair, the little ones at his side. They were the children of Mr. Bailey, who was present.

These seances have been attended by our best citizens—lawyers and doctors—men of learning and influence. Many of them impressed with the idea that this subject is worthy their time and trouble for honest investigation. Much more might be added but will defer now, as I wish to give you something of my private experience with Mr. Bastian. I slept with him in an upper room, remote from the seance room and cabinet. After the light was extinguished, and Harry soundly sleeping, his head upon my arm, and hands clasped in mine, I have lain for an hour or more watching the beautiful lights and different forms moving about the room. The lights seemed to flash out from the ceiling like diamonds, in such numbers as almost to blind me, something like flashes of lightning in effect, but still every one single and distinct, coming and going with great rapidity, words cannot express their brilliancy and beauty. The forms were some of them dark and shadowy, others bright and luminous, gliding from place to place, coming to the bed and bending over us and seeming to be looking down upon us, pass to the head and disappear. I could not discern features but the forms were perfect. I found upon releasing the medium, that the room was dark and quiet, proving conclusively that proper conditions are necessary for demonstrations of this kind. Mr. Bastian is now at Scranton, Pa., for a week's engagement. Expect him with us again soon to continue the good work already begun, of which I will keep you informed. Yours fraternally,

WILLIAM CULL.

EDITORIAL BRIEFS.

We wish our readers a Happy New Year! READ "Blackfoot's Work" on second page. How many of our readers will substitute M. S. 33 for A. D. 1880 this year?

The test circles that are held in Philadelphia are reported to be very well attended at present.

We shall publish next week Dr. R. C. Flower's lecture on "Mediums, their Defence and Defenders."

Mrs. Boothby, we are informed, will sometime in May leave Boston for a season of rest in the country. She returns in the fall.—*Banner of Light*.

We learn that Mrs. M. B. Thayer, the flower medium, is creating great interest in Spiritualism in Washington, the manifestations in her presence under strictly test conditions being wonderful.

We are informed that a medium for cabinet physical manifestations, recently developed in the city of Boston, is in this city, and intends to open her seances for the first time to the public in a few weeks.

THE Co-operative Association of Spiritualists of this city are making extensive preparations for a grand sociable to be held on the evening of the 12th of April. Price of tickets 25 cents; for sale by the Board of Managers, or at this office.

We regret to learn that Mr. Moses A. Dow, publisher of the *Waverly Magazine*, is seriously ill. Mr. Dow is a firm and devoted Spiritualist, and is not afraid to avow his convictions of the truth of spirit communion on all proper occasions.—*Banner of Light*.

MIND AND MATTER is published weekly at 713 Sansom St., Philada., by J. M. Roberts. This paper, since our last notice, has enlarged one-sixth and is greatly improved in form and dress. We heartily commend it as a noble worker in the spiritual field.—*Texas Spiritualist*.

Mrs. ELIZABETH THOMPSON, the philanthropist, in a curious tract compares the relative cost of religion, living, education, rum and tobacco. Rum costs the country yearly \$657,668,502; religion, \$47,630,450, and education, \$95,406,727. Rum, she says, costs each person \$17 a year, whether they drink it or not.

MEDIUMS, ATTENTION.—Immediately after the lecture Sunday afternoon, April 4, there will be a meeting for the purpose of organizing a Mediums' Defence Association, at Assembly Building, S. W. corner Tenth and Chestnut streets. Let every medium and all friends of mediums in the city be present. The above call was offered by Dr. R. C. Flower and unanimously adopted by a large assembly of Spiritualists at this office last Tuesday evening.

SPIRITUALISM is making such inroads into the camp of Orthodoxy in this city that they are becoming alarmed, and it is reported that they are seeking the strong arm of the law to interfere with test mediums in holding their circles. How long will it take these people to learn that the more they persecute mediums and seek to prevent the manifestations of Modern Spiritualism, the more the truth spreads and converts are made.

Dr. R. C. Flower's lectures last Sunday, before the Co-operative Association, created a great sensation. He discussed the medical laws—and made many of the allopath physicians curse him. The homeopathic and eclectic, so far as we could observe, sided in with Dr. F., and in the main endorsed his radical, progressive and liberal demands. Dr. F.'s subject for next Sunday afternoon will be, "Mediums, their Defence and Defenders." Every medium in this city should hear this lecture.

DR. J. C. PHILLIPS, of Omro, Wis., writes us that Wm. M. Lockwood, the President of the Northern Wisconsin Spiritual Conference, is ready to take the field in defence of Spiritualism. Having gone over the whole materialistic ground, he is prepared to prove conclusively the continuity of existence from a scientific standpoint. I would recommend him to all spiritualist societies as a cultured, gentlemanly, logical and forcible speaker—one you will wish to hear again after once hearing him."

The March number of the *Texas Spiritualist* contains the following interesting articles: Show your Colors; Evidences of Christianity Examined; The Divinity of Christ; Stand by the Ship; Bible Lessons in Spiritualism, No. 14; A Clairvoyant in Atlanta; The Fish Hook; Editorial Briefs; Among our Exchanges, &c. The *Texas Spiritualist* is a noble worker for the spiritual cause in the South, and all Spiritualists, especially in that part of the country, should rally to its support. It is published monthly by Messrs. C. W. Newman and C. T. Booth, Hempstead, Texas. Terms of subscription, \$1 per year.

The *Celestial City*, speaking of Mrs. James A. Bliss, says: "We can testify that Mrs. Bliss is a superior medial instrument for the materializing phenomena, and, when in New York City last fall, many of our Brooklyn friends attended her seances. It was at one of her seances that Carrie Miller—now the spirit editor of *Celestial City*—first materialized, and she came brilliantly illuminated. The whole form, including dress and person, shone in an illumination, which was surpassingly bright and beautiful. We join MIND AND MATTER and the spiritualist public in the congratulatory announcement that a medium of so much power and reliability as Mrs. Bliss is soon to resume her seances."

THE LIBERAL LEAGUE NEWS.

—Mr. A. Eryin of Lebanon, Oregon, informs me that a League is being organized in that town.

A twenty-two page pamphlet containing the National League constitution, resolutions passed at the Cincinnati "Congress," platform of the National Liberal League, a form of constitution for local auxiliary Leagues, instruction for forming new Leagues and a list of the officers of the National Liberal League will be furnished on application, with three-cent postage stamp inclosed.

The executive sub-committee of the National Liberal League for the State of California, calls upon the Liberals of that State "to enter into the Liberal League movement with the same enthusiasm and energy that characterizes its friends throughout the east and south." Every friend of the movement residing in the State of California, is requested to open a correspondence with A. J. Boyer of San Francisco, chairman executive committee, for that State.

Kersey Graves writes: "I am out on the ocean of theological reform with my sails all spread. I have got the ball to rolling. I have been out a week and visited five points and have re-kindled the fires upon the altar. At first I was incumbered with some difficulty in speaking, growing out of a bronchial disturbance, but it has nearly left me, and I now succeed in kindling an interest in the minds of my audiences beyond any former experience."

During the last ten days, five new auxiliary Leagues have been chartered, No. 173, Secretary J. M. Roberts; No. 174, Blooming Grove, Kansas, secretary, N. C. Lane; No. 175, Darlington, Wisconsin, secretary, James Leach; No. 176, Utica, N. Y., secretary, Daniel Sabine. Friends can't we continue to increase the number of Leagues in the same ratio during the remainder of the year? One every two days.

I like the following idea of Bro. M. H. Coffin, of Longmend, Colorado, "church members of no more means than I possess, give \$25.00 per year to perpetuate superstition, and we should be as free with our money as they are with theirs, and as for myself I have resolved from this time forward to give the above named sum each year to help our cause. I want this year to put \$25.00 into a fund to be raised in this State, to pay speakers to lecture through the State and organize Liberal Leagues.

H. L. GREEN.

The Test Mania—Where Will It End?

If we must employ cages, handcuffs, ropes and chains at our seances, let us hereafter put them upon the expositors, and leave the mediums in charge of the spirit-world, by whom alone their actions can be controlled. If there is any one thing more marvelous than all others, it is the popular mania for telling and believing pious lies about spiritual phenomena. And the second marvel is the zeal with which the pulpit and press vie with each other in the fabrication of falsehood pertaining to this matter. And the next thing to it is the unsophisticated simplicity with which Spiritualists everywhere humble themselves in the dust to cast precious pearls before swine, as if, by doing so, they could convert unreasoning brutes into angels of light. And like unto this is the action of the clergy in assuming leadership of the ruffianly mob which rise like spectres in every nook wherever a true medium is honestly striving to do the will of heaven. But we should remember that the God of Nature never created the clergy, and has no use for them. They were gotten up in the novelty shop of Mother Grundy to supply a morbid demand of ignorance and superstition; but at the period of full manhood the world will cast them aside with the dolls, tops and other toys of infancy. At present they stand in the place of the "dog in the manger," keeping their famishing flocks from the bread of life for which they have no relish themselves. For example:

At one time Spiritualism was attracting so much attention in Rutland, Vt., that the clergy of that vicinity became alarmed for the fate of the church, insomuch that they employed one Von Vleck, a professional juggler, to duplicate the phenomena of Spiritualism; and succeeded so well that the people became disgusted with Spiritualism and became zealous church-goers—even many old Spiritualists were converted to Christianity. So says Rev. D. W. Dutton, of Troy, N. Y., who was in Rutland at the time and took a lively interest in the matter. I asked him if he was satisfied that Von Vleck ever did or could produce a single spiritual manifestation. To which he replied, "Oh, no; there was a perceptible difference. So far as I could discern, the mediums actually performed all that they claimed to do; whereas Von Vleck only seemed to do the same, but in reality did not, his being the work of deception?" On being asked how he accounted for the difference, he replied: "O, the spiritual manifestations are undoubtedly the work of the devil!"

In my own village we have not Spiritualists enough to create much excitement, and yet the three leading clergymen of the place thought best to stamp it out in its infancy, and employed the notorious Prof. Cecil to assist them, and the four worthies went upon the platform together, the professor occupying the inside, and his clerical associates the outside of the cabinet two evenings in succession, the latter declaring to the audience that this sham performance was done *a la medium*. Does anyone suppose they are ignorant enough to believe their own words? And yet we, in St. Albans, are unable to employ a speaker, because nearly all the Spiritualists who are able to defray the expense, make the paltry excuse, "O, my wife is a member of the church and we attend there, and I really cannot afford to pay in two places, &c. Which is the most contemptible, the brazen cheats or their slavish followers?"

Turning to the public press, to which we look for a truthful account of the daily occurrences, what do we see? A few examples will suffice to show to what length the average publisher will go to satisfy the popular demand for falsehood.

A few years ago, when Horatio and William Eddy were holding seances at the Eddy Home, in Chittenden, Vt., some eight or ten ladies and gentlemen of St. Albans, who I know to be truthful, spent several days with the Eddy's, some of the party staying several weeks at a time, and boarding in the Eddy family, and thus having opportunity to know whereof they affirm, and they are unanimous in their testimony that the Eddy's are not only true mediums, but are also truthful and honest, and that all newspaper reports to the contrary, which were at that time going the rounds of the press, were all a fabrication of false-

hood. And Col. Olcott was there with his platform scales, taking the weight of the several materialized spirits. And Mme. Blavatsky was there, holding converse with her spirit friends in several foreign languages; and she pertinently asks:

"If the Eddies are such frauds as they are represented to be, where did they get all the display of wealth, learning, refinement, peculiar to the aristocratic circles of the East? Where did they get all the foreign costumes, velvets, silks, satins and rich ornaments, jewels, pearls and diamonds, which cost more than all the people of Chittenden are worth? Where all the flounces, tucks, frills, ribbons, ruffles, laces, done up in style, peculiar to her people, and where did they obtain a thorough knowledge of events connected with her eventful history?"

In the meantime newspaper men were going there daily, staying to attend one or two seances, and then reporting in their several papers that the whole thing is a sham from beginning to end; that the only spirit seen was William Eddy dressed in diverse costumes to suit the occasion. And the clergy and their ruffianly abettors were concocting sham exposes. And here, on the part of the bitter, lying enemies of Spiritualism, is where nine-tenths of all the shams rest, so far as I have been able to ascertain. And what is true with the Eddies, is also true of all mediums everywhere; they are all martyrs of the cause of truth and bear the scars of the wounds inflicted by the handcuffing, rope-tying investigations to which they have been subjected by two-legged brutes.

As for me, I am heartily sick of this shameful and futile method of distinguishing between true and false mediumship, and end as I began. If we must employ cages, handcuffs, ropes and chains, let us put them upon the expositors, and let the spirit-world take charge of the mediums, since no other power can control their actions.

St. Albans, Vt. CHARLES THOMPSON.

Our Cause in Norwich, New York.

Editor Mind and Matter.

Our cause has taken a new start in permanent form in this locality. In December last Dr. T. B. Taylor, who was then located at the Courtland Medical Institute, came over and gave stirring lectures. About the same time Mrs. Alice Foster, a genuine medium for tests and form materializations, came up from Oswego and held here and whereabouts several seances. These two workers awakened much interest here, and, by a strange and innumerable providence, they are both permanently located here as workers. About six weeks ago that old wheelhorse and veteran in the cause, Capt. E. V. Wilson, came along and stopped over for four lectures and seances. So pleased were our people, he was recalled and gave four more seances of his peculiar kind, giving a large number of the most indubitable tests of spirit presence.

We are now occupying Grand Army Hall and have two sharp and incisive lectures every Sunday morning and evening. The morning meetings are thinly attended, but in the evening our hall is full. In addition to these meetings, Dr. Taylor and our resident medium hold three-week evening seances at his parlors. One for form materialization on Wednesday evening; one for developing mediumship on Saturday evening; and one for healing the sick from 2 to 4 P.M. Saturdays. This last is not only for treating the sick who may be present, but also for preparing magnetized paper, medicine, letters, etc., for the sick at a distance. Dr. Taylor has testimonials of the very strongest character as to his mediumship in this great field of spiritual or psychic life.

The next anniversary (32d) we celebrate after the following plan: On the 28th of March (preceding the 31st) Dr. Taylor will give us two lectures on "The rise and progress of Modern Spiritualism—first in America and then in England and Europe." On Wednesday evening, March 31st, a convocation will be held at the Doctor's parlors, and the programme will be, first, a social reunion; second, music, instrumental and vocal; third, brief lecture; fourth, spiritual seance; fifth, social hop, closing promptly at 10 P. M."

The cause in our midst is on the rise, and we hope soon to take our place alongside of the Church and command the same respect from the press and people that they do, and that with no letting up on the radical truths of our philosophy. Very truly, &c., F. L. WILLCOX,

P. O. Box 732, Norwich, N. Y.

[This letter was intended for publication several weeks since but was mislaid.—ED.]

Positive Confirmation of a Spirit Communication

Through Alfred James.

BARTON LANDING, Feb. 15, 1880.

To the *Editor of Mind and Matter*:

I notice in your paper a communication given through the mediumship of Alfred James from Dr. John Poole, formerly of Bradford, Vt. He was a physician employed in my father's family for over twenty years. My father wished me to write to you to state that in every respect the message is characteristic of the man when in earthly life. My father is 75 years of age, a careful reader of Spiritualistic literature, but says he has never seen a communication from any spirit more convincing. The doctor was a man of very positive opinions, zealous and untiring in the labors, demanded by his profession, and a good man.

I feel gratified at the pleasure my father takes in reading and rereading the message, and from the heart, say, God bless the mediums, through whose instrumentalities such convincing testimony is given, that we shall live in a state of active labor after leaving this earthly body.

Yours truly, W. C. JOHNSON.

P. S.—This message is in the paper published Jan. 17, 1880.

W. C. J.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advise as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *State Writing Seance* and one admission ticket to my weekly day materialization seances.

Yours truly, HARRY C. GORDON.

Amanda Harthan's Liberal Offer.

Editor Mind and Matter:
SPRINGFIELD, Mass., 437 Main Street.

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for me.

Very respectfully, A. HARTHAN, M. D.

A Chicago Medium's Generous Offer.

No. 7 Latin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.
You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

A Vitapathic Physician's Kind Offer.

J. M. ROBERTS, *Editor of Mind and Matter*:
DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
268 Longworth St., Cincinnati, Ohio.

D. Higbee, M. D., Valued Offer.

BURTON P. O., Shiawassee Co., Mich.,
January 26th, 1880.

To the *Editor of Mind and Matter*:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but oft maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.

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"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
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FAITH AND WORKS.

BY R. FLETCHER.

Words are but signs; they cannot show
The fullness of the love we know.
By living, for each other's good,
When words with melody unite,
The gift of praise gives more delight,
And prayer brings more than earthly food.

A nobler song than power of art,
God claims an undivided heart—
Holding with a ceaseless strife,
By deeds alone can love be known;
No other proof can e'er be shown
Of Christ in us, the hope of life.

Too long the truth has been denied,
In talk about One crucified,
Upon a tree, our death to bear—
By which all sinners may receive
Free pardon if they will believe,
No cross to bear, but crowns to wear.

Not Christ an offering in our stead,
But "Christ in us"—the living bread—
This truth men lay aside to rust,
On empty words they try to thrive,
Pray God to save their souls alive—
Poor souls! all honeycombed with lust.

If mere repeating "I believe,"
Could bring salvation, to relieve
The sting of unrepented sin;
Then might the farmer hope to gain
An hundred fold of golden grain,
By sowing thistles to the wind!

Christ comes to save mankind from sin;
Then how can those who live therein?
Persuade themselves they are reformed?
Can vines unpruned, wild and deformed,
Picture to view the newly born?
Does grafted fruit their lives adorn?

Since root and branch of earthly love
Troll downward from the life above,
Corroding mortals here with blight;
Great is the need that mind should be
Cut off from earthly loves, and free
To live in Christ, the higher life.

A DAUGHTER'S SPIRIT.

The Story of His Experience Which a New York Business Man Relates with all Sincerity.

GHOSTLY REUNIONS IN AN ASTORIA FAMILY CIRCLE
AND MATERIALIZATIONS IN WHICH A NUMBER OF PEOPLE DEVOUTLY BELIEVE.

(From the New York World.)

One of the finest of the houses along the Astoria shore of the East River is that of Asa L. Hatch, who does business at No. 50 Liberty street, in this city. Mr. Hatch's family formerly consisted of himself, his wife and an only daughter, Lizzie Florence, upon whose education much care was bestowed. She is described as a girl of remarkable beauty, and her picture in the drawing-room of Mr. Hatch's house is sure to attract the first attention of a visitor. In 1875, when she was 20 years old, she was stricken by consumption, which, running its course for two years, resulted in her death on Nov. 27, 1877. She was buried at the homestead in Vermont, and her mother and father were for a long time almost beside themselves with grief. Mrs. Hatch had been somewhat attracted by the subject of Spiritualism before the death of her daughter, but Mr. Hatch, who had been educated for the Congregational ministry, was avowedly hostile to the "new light," and to the daughter Lizzie the subject was exceedingly distasteful. Mrs. Hatch kept her thoughts on the subject to herself until after the death of her child. Then the views of Mr. Hatch began to change, and in June last, while on a visit to St. Louis with his wife, he was induced to stop at Terre Haute, Ind., where they paid a visit to a Miss Morgan, a "materializing medium." From that visit began a series of experiences which, as Mr. Hatch relates them, are of a remarkable character and which, he says, still continue. Mr. and Mrs. Hatch have become convinced that their daughter is with them all the time, and this conviction is the result of various conversations which both the parents have had with her. They paid a second visit to Terre Haute in September, and, as they believed, had a most satisfactory interview with the spirit of Lizzie.

Mr. Hatch, in conversing yesterday at his office of the phenomena he is sure he has observed, said: "We have been completely restored to our daughter, or rather she has been restored to us. We can converse with her, and have come to consider that we have not lost her. When we first met her in the materialized form at Terre Haute we were more than overjoyed. The recognition was perfect on both sides. We sat down with her and had a long conversation. She looked even more beautiful than she had looked in this life, but any one could have recognized her from her portrait. She was dressed as she loved to be in life, in white, with very rich adornment of lace. She spoke of familiar things at home, told us of her spirit doings, and that she was enjoying herself very much in her new relations, and assured us that she would now visit us as often as the opportunity offered. Upon our asking her if she felt strong enough at that time to play on the piano, she turned and after touching the keys of the instrument as if testing her powers, sat down and began playing a most beautiful and touching air which neither of us had ever heard before. I said, 'Why, Lizzie, we do not remember hearing you play that air before?' 'No,' she replied, 'that is a piece I have composed since I came to the spirit-world, which I have named "Peace." What seemed most marvellous was that when she sat down to the piano her full form was of its natural proportions and height, but as she gradually concentrated her powers on the air she desired to play her form began to dematerialize and vanish from our sight until the head, upper part of her shoulders and hands only remained visible. The head and face were then brought close to the piano and were moved to and fro as the fingers touched the keys."

"Have you had manifestations of your daughter's presence at your own house?" asked the reporter.

"Yes, we have had most remarkable materializations there, so remarkable, indeed, that it will sound like fable if I repeat them to you, and you, like many others, will not believe them. In fact, most persons to whom I speak on the subject, while willing to give me credit for believing what I narrate, say point-blank that they cannot believe it. I do not blame them, but I really am convinced that visits from materialized spirit friends will soon be among our most common experiences."

"Will you narrate some one of your experiences?"

"Yes. In September last we extended an invitation to a lady medium of Boston, who spent several weeks at our house. We held a number of seances and a number of spirit forms appeared to greet the friends who were present in the small circles formed at each sitting. Our daughter was generally the first spirit form to appear, and as

she came out in the old familiar room she embraced and kissed both her mother and me, and passing about the room looked at the pictures, sat down to hold conversation with us and answered our questions promptly and with animation. Lizzie noticed any new object in the room, and old familiar trinkets on the mantel she picked up and showed to us, indicating that she was pleased at seeing them again. Were we not sure that we had buried her body in Vermont it would be hard to convince us that she was not there actually before us."

"Did she verify herself in addition to your recognition?"

"Oh, the identification was perfect. We could not be mistaken, nor was our daughter either. After we had left, the West we received a letter from Lizzie through the medium, informing us that she had found her sister, who had died at birth. We did not believe the letter to be genuine at first and on her first appearance at our house we asked her whether she had written the letter and she said she had. We were surprised, because she did not know of the child's existence, but at a subsequent sitting she appeared with her sister, a sweet child, whom she led by the hand and introduced to us. The child was called Violet in the spirit-world and had long curly hair down her back. Lizzie asked for a pair of scissors and when they were brought cut a curl from her sister's head and handed it to her mother. We have the curl now."

"Were there other materializations?"

"Yes, we have many flowers made by Lizzie. They are natural flowers and fresh when we get them, and they dry up, but we preserve them. Sometimes natural objects are dematerialized. Lizzie would take a bouquet, and when she passed away from our sight the bouquet would pass away too. Once too was made and unmade in the same way. These efforts seemed to require more force than usual, and she would pass behind the curtain to gain power from the medium, who all the time reclined on a sofa behind a curtain at one end of the drawing-room. Often the curtain was lifted by the spirit passing in or out and we saw both the spirit and the medium at one and the same time. We were keeping the anniversary of Lizzie's twenty-fourth birthday on the 25th of February last as a feast and had a party of friends invited. Mrs. Hull, the medium, went into a trance and Lizzie was the first form to appear. She was dressed in white, and on this toilet the medium said that several of Lizzie's spirit friends had exhausted their skill. She wore white kid slippers (with pink rosettes, her favorite style when on earth), which flashed as she walked about the room like stars. Occasionally she would extend a foot beyond the folds of her dress, that we might observe this wonderful phenomena more accurately. Near the folding-doors on the left stood an etagere on which were a number of bouquets, from which Lizzie selected one that had been placed there by Mr. Demarest. It was a present from his spirit daughter Addie, having a calla lily with the motto inscribed on the inside of its leaves 'Addie to Lizzie.' This bouquet Lizzie took in her hand, and passing round on the outside of the circle, until she reached Mr. Demarest, put the bouquet into his hands with pantomime expressive of gratitude. She then returned and, selecting eleven small bouquets, passed round and handed one to each of the eleven persons present, after which she took another bouquet with her on her entrance behind the curtain and gave it to the medium. On this evening she seemed particularly strong and seemed able to remain from behind the curtain longer than usual, but she seemed to gain strength too by dematerializing some of the face which rested about her head and also from her dress. She then passed to an easel where a half-length portrait of herself rested and stood beside so that the remarkable excellence of the portrait was seen and noted by all present. Then taking a long vine of smilax from the trimming of the easel she passed before a mirror and there adjusted her hair as she used when with us in the body, turning occasionally and giving her mother a playful look. When the hair had been arranged she twined the smilax about her head as a wreath. When she finally dematerialized, the smilax also dematerialized, and could not be found. Going behind the curtain again to gain strength, she came out, and, motioning myself and her mother to precede her, followed us up stairs to the second story where we went into her room. Here she was very active, picking up one trinket after another and showing that she knew them by various signs. She could not converse because of the weakness of the medium. She looked into a large closet or dressing-room, and going to the mantelpiece looked curiously at several photographs, which were just as she had left them, and called our attention specially to those whom we knew she loved best. Upon the wall was a view of the lawn before the house, in which Lizzie was standing near the railing overlooking the water. She picked out her own picture and examined it with care, held her hands over the bed as if calling down a blessing upon it, and then going into her mother's room, gave a slight start and pointed to the side of the bed where she had lain when dying and clearly indicated by signs how her soul had left the mortal form. It was a gradual leaving, first of the lower extremities, and then upward until the soul went out at the crown of her head. It was a clear and unmistakable explanation of the process of death. She then went from point to point in the room, looking at various objects, and threw herself upon a lounge as if exhausted, in a position which she often took when with us in the flesh. Her mother pointed out to her a lap-robe of which she was very fond when driving out in her phaeton, and the sight of it seemed to give her much joy, but when she came in her work-box to some small robes she had made for her pet dog 'Nannie' she was more than ever pleased, and when we asked her whether she had Nannie in her spirit-house she answered by a very decided nod of assent and made a motion of stroking a dog in her lap. When we went down stairs Lizzie went at once behind the curtain, showing that she was almost exhausted of materializing vitality. Later she went into the dining-room, and with my assistance drew out her chair and placed her hand upon it, showing that she knew it to be hers, and pointed also to her place at the table. Then extending her hands over the table as if asking a blessing upon the birthday feast, she returned to the drawing-room. Mrs. Hatch had written a poem for the occasion which was set to the air of the 'Last Rose of Summer,' and this she began singing as she sat at the piano. She had scarcely gotten to the second line when Lizzie drew the curtains apart, and standing with her left arm by her side and her right hand raised to the level of the crown of her head, leaned forward in the attitude of close attention,

with her eyes fixed earnestly on her mother until the song was over. Not a muscle of the statuette spirit moved until the last word had been sung. Raphael or Canova, I am sure, would have given years of his life for so seraphic a model. When it was over, Lizzie beckoned her mother to come to a grand piano at the end of the room, and as Mrs. Hatch played and sang some verses of the 'Sweet By and By' Lizzie stood behind her with an arm thrown about her mother's neck, and occasionally at some tender passage in the hymn bent forward and kissed her on the cheek. During the whole evening we had Lizzie with us as if we were holding an ordinary mortal festival. It was a delightful reunion."

"Have other people recognized their friends at these seances?"

"Frequently. On the evening of March 1 last, Mr. C. R. Miller was with us. His daughter Carrie was materialized after Lizzie and greeted him affectionately. She wrote upon a pad, 'Our work has but just begun; be faithful to the mediums.' Mr. William Dinsmore, one of the guests, recognized the forms of two men and of one young lady, who cut off a thick lock of her hair for him and laid it in his hand. He closed his hand as she retired into the cabinet and in a moment opened it again. The hair had dematerialized and not a trace of it was left. I recall the visit of a young man who had a position in the office of Judge Pease, who is now dead. He had lost his mother but a short time before and was very anxious to see her, and he begged very hard to be permitted to come into the circle. He came a second time and was admitted, and the first spirit that came was that of his mother. He failed to recognize her, and oh, what a look of distress that spirit face had! It was pitiful to see. It is one of the most painful experiences for a spirit to fail to be recognized when visiting a mortal, and their joy is correspondingly great when they are greeted as they expect."

"Have you had many visitors at your seances?"

"Very few, indeed. Mr. Kiddle has been there with his wife and daughter, and General Eaton, of St. Louis, who recognized many friends, and Dr. Mansfield and Mrs. Mansfield and Thomas R. Hazard, of Rhode Island. He met his wife there. "What prominent spirit visitors have you had?" was asked.

"Here, I will show you," and Mr. Hatch turned to his desk and drew out an envelope in which were several sheets of paper, seeming when first unfolded to be blank, but upon a narrow inspection showing some faint traces of pencil writing. All of the writing was in a faint large hand. "That signature," said Mr. Hatch, "was written by Mary Queen of Scots. She came just as we are familiar with her in pictures—with a diadem on her head and in full glory. She greeted us all and was at once recognized. When she spoke of her death she said she was reconciled now with her enemies. Here on this sheet you may see the words 'No! No!' They were written by Confucius. He came and we did not know him. He was very tall—over 6 feet high—and had a white beard, cut short. When he came General Eaton, who has been a Swedenborgian, thought it was Swedenborg and then came the impatient 'No, no!' Confucius went behind the screen and knocked with vigor on a door to express his disgust and chagrin at our failure to recognize him. When he appeared again we asked him whether he was a European, and he shook his head. Then when we asked whether he was an Asian he said yes, and when some one, Mr. Kiddle, I think, mentioned his name, he stepped up to him and shook him vigorously by the hand. Another of our visitors was St. Cecilia, who appeared in a turban upon the front of which was a brilliant crescent. We did not know her either when she first came, but by questioning her discovered her name. She had a deep gash on her throat, as if it had been cut, and she pointed to it to indicate how she had met her death. Some one asked her if she had been beheaded like John the Baptist, but she answered and indicated by signs that his head was cut entirely off, beginning at the back of the neck, while her head was not cut off. Then we divined who it was and she has made us several visits since, always in the same costume. Another visiting spirit was Aspasia and here you see her writing her signature, in fact written in the language of the medium. Aspasia you know, was the wife of Pericles. She was tall and faultless in figure and feature, which were of the Grecian type, and she was magnificently arrayed in a snow-white robe around the lower part of the skirts of which were seven bright-red stripes some two to three inches in width, which she said did not represent her sphere in the spirit world but were badges of learning. She had on also a white scarf on the lower part of the left side of which were four red stripes. She wore on her frontlet a double row of large pearls which she permitted us to handle and examine very closely. Aspasia after passing for a short time behind the curtain again came out clothed as before, except that on this occasion her mantle was devoid of red stripes. Soon after my calling her attention to this fact four broad red stripes came out on the right fold of her mantle and a little while after four more on its left side, thus making, including the seven on the lower part of the body of the spirit's dress, fifteen in all. I asked her whether she really wrote Pericles' orations for him and she said that it was a fact."

"Are there many spirits whom you fail to identify?"

"Yes, many, but the majority remain long enough to answer questions and so we fix who they are. They do not talk and when Confucius was with us he indicated the cause by pointing to the medium and then laying his hand upon his chest, showing that the medium had not sufficient lung power to materialize voice. Mrs. Hull is indeed a frail, slight lady, a consumptive, eating almost nothing. Mrs. Hatch is developing into a medium and is gaining power daily and now has sufficient strength to materialize a foot or a hand. When she becomes a medium of full strength we shall have our Lizzie always with us. Oh, yes, I had forgotten; you will recall the appearance of the Virgin in the church at Knock, Ireland. It was generally disbelieved, but a few nights after Mary herself appeared in our circle and said that the appearance was a fact, the priest being a medium without knowing it.

"Have the spirits afforded you besides the consolation of which you speak any valuable information?"

"Yes, I can say they have. I believe it possible to utilize spirit power in the sending of messages; in other words, to put the electricity with which they are so highly charged to some use in sending messages over the wire. I asked Lizzie whether it was her purpose to impress this fact upon me when she appeared so heavily charged with elec-

tricity, and she said it was. I have made some investigation and have written to Edison asking him to invent and prepare the necessary apparatus. You know he is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and passing into that condition seized some paper lying before him, and wrote what he had filled several sheets with closely written notes. Then waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives and said he had got the idea he had been struggling for so long."

Mr. Hatch said in closing his narration that while he did not seek notoriety he was willing to have the truth, as he knew it to be, by all the evidence possible to impress truth upon him, given to the public that others might profit by it.

The Human Spirit.

DARIEN, WIS., March 22d, M. S. 32.

The above was the subject upon which the Rev. E. L. Eaton, pastor of the M. E. Church in Beloit, Wis., gave a lecture in Darien, Friday evening last. He wrote to me that his special interest had been excited by reading MIND AND MATTER, and proposed to come and give his views upon the subject, presuming he could shed some light upon the stupendous phenomena which is daily occurring among the people; and also thought he might possibly learn many things which he would gladly know. He proposed to treat Spiritualism from a perfectly independent standpoint, and gave to all the privilege of asking questions, claiming the same privilege for himself.

He stated that the time had gone by when it was necessary to assume that a man was a bad man simply because he was a Spiritualist, making a distinction between Spiritualists and Spiritualist; as all persons, he continued, who believed in the immortality of the soul were Spiritualists, while those who not only believe as much but have proof of the matter are Spiritualists. He deplored the bold blank atheistic Materialism of the day; and claimed that the fight was not between Materialism and Christianity, but between Materialism and Spiritualism; thus virtually admitting that Christianity did not constitute a factor in the controversy. Whether he intended this I do not know. I do know, however, that he stated a truth, for there the battle ground lies; and right here let me say that Spiritualism is the only power that will prevent the religious idea from becoming extinct.

Materialism is undoubtedly on the increase, and who can wonder, when Christian theology has nothing to offer save that which outrages every principle of common justice? Every honest man who dare use his reason must repudiate it; and unless the central idea of Spiritualism is true, there is no spirit, and consequently no immortality. The speaker said there was nothing in the Bible against spirit return, but thought the human heart cried out strongly in favor of it. He would be glad indeed if his mother could manifest her presence to him, but thought the opening of the door between the two worlds might prove disastrous, for if angels could come, so could devils. He evidently took into account the law of attraction. He said it was not the physical body that suffered pain and sorrow, and experienced emotions of joy and pleasure; but that it was the spirit that animated the body that took cognizance of these things; and when the man died, he said, he did not know where the spirit went; perhaps it did not go anywhere, unless it went into the spirit-world, wherever that might be; and that at the general judgment these spirits would be called to inhabit bodies prepared for them,—not the old bodies, but new ones.

Finally, he came to the conclusion that the whole phenomena of Spiritualism was explained by the action of mind upon mind while in the mortal form. He thought it possible that we were upon the verge of the discovery of a new force belonging to the human family which had hitherto been unknown, and which he called psychic or soul force; forgetting that this force which he admitted, possessed intelligence in every instance, when questioned, claimed to be spirits. Now if this new force, which is just being discerned is such an universal, persistent, outrageous liar, is it best to develop it any farther among the human family? I do not think he succeeded in throwing light upon the subject, for he did not advance a new idea. He did, however, do just what all opposers have ever done, he spent a large portion of the time relating the same old stories of what he had seen conjurers do, told all he knew, or thought he knew, of the "Katie King exposé," misstated, since well known facts in R. D. Owens experience, and offered to give a silver watch for just one fact which could not be explained by his theory, viz., that nothing was ever given or could be given by any clairvoyant, by planchette, by raps or table tipping, or any communication by any medium, which was not already known by some person in the form. His crucial test was to put a hand into a bag of beans, withdraw a handful and have some spirit tell how many beans the hand contained; and this he claimed would annihilate materialism. Ye gods! think of it, in these days when the materialization of full forms are as common as rain showers in April, here is a man who wants the spirit-world to just count his beans and he will be convinced.

I can only compare his case to the man who could not bear the light of the sun, but insisted upon having a tallow candle. To us it is passing strange, that people who adhere to a system of theology which has been trying for nearly two thousand years to prove the continuance of life beyond the grave, should ignore the only possible solution to the question. For if there is no communication with another world, then there can be no knowledge of such world, and all else is pure speculation. The speaker claimed the action of mind upon mind in the body, to a degree that makes the wildest theories of Spiritualism seem tame in comparison. Said he firmly believed that an artist could paint a correct likeness of one of his friends from the action of his mind. Anything under the light of the heavens gentlemen, except just what it is, spirits, though you strain at a gnat, and are compelled to swallow a whole elephant. I have yet to hear if any person learned anything from the lecture, for the gentleman talked until within five minutes of train time, and it is presumable that he took full as much information away as he brought with him. I cannot close this letter better than by quoting a *Banner* correspondent who says, "The church believed in ministrations from the spirit-world until Spiritualism came, and proved it true."

WILL C. HODGE.